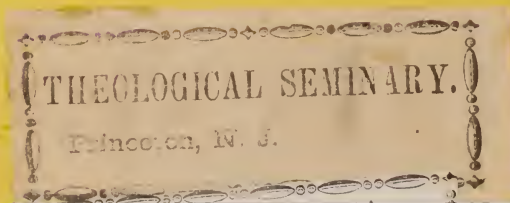


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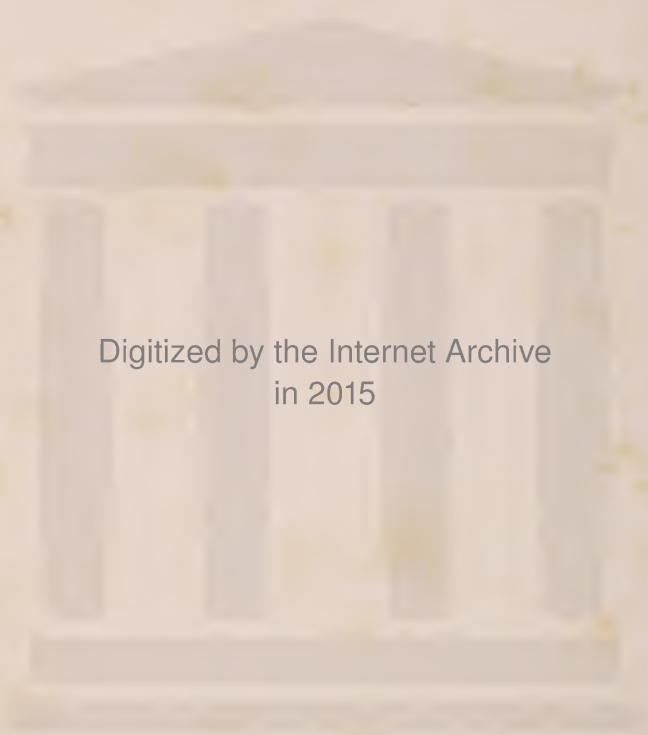
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Oxford divinity compared





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OXFORD DIVINITY

COMPARED WITH THAT OF THE

ROMISH AND ANGLICAN CHURCHES:

WITH A

SPECIAL VIEW TO THE ILLUSTRATION

OF THE

DOCTRINE OF JUSTIFICATION BY FAITH,

AS IT WAS MADE OF PRIMARY IMPORTANCE BY THE REFORMERS;
AND AS IT LIES AT THE FOUNDATION OF ALL SCRIPTURAL
VIEWS OF THE GOSPEL OF OUR LORD JESUS CHRIST.

BY THE RT. REV. CHARLES PETTIT M'ILVAINE, D.D.,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE
DIOCESE OF OHIO.

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To
The Reverend,
The Presbyters and Deacons of the Protestant Episcopal Church, in
the Diocese of Ohio,
This Volume is inscribed,
as the fruit of a sincere endeavour to discharge his solemn duty,
and as a testimony of most earnest desire that they may be both
happy and useful in the knowledge and preaching of the truth, as it
is in Jesus,
by their affectionate brother and servant,
in the Gospel of Christ,
THE AUTHOR.



P R E F A C E .

WHOEVER may honour this work with their attention will soon perceive that the author is deeply impressed with the grave importance of the errors, and the probable evil consequences to the Church, of what is here called, for convenience sake, Oxford Divinity. In his view, the vital principle of that Divinity, so far as the system is peculiar, is precisely the same as that to which are to be traced all the various and gross departures from truth and godliness in the Church of Rome. It was well advised by "the principal Theologues" of the Council of Trent, that the Fathers and Divines of that body should be "assiduous and exact in their studies" concerning the doctrine of Justification, "because all the errors of Martin (of the Reformation) were resolved into that point. For (said they) having undertaken from the beginning to oppugn the Indulgences, he saw he could not obtain his purpose, except he destroyed the works of repentance, (*expiatory penances*) in defect whereof, Indulgences do succeed. And Justification, by faith only, seemed to him a good means to effect this—from whence he hath denied efficacy in the Sacraments, authority of Priests, Purgatory, Sacrifice of the Mass, and all other remedies for remission of sins."

Such was the just view entertained in the Council of Trent, of that on which the whole work of the Reformation was built, and by which the whole structure of Romanism was cast down. The doctrine of Justification by Faith was the master-principle of the Reformation. "Therefore by a contrary way (said the chief Theologians of the Council) he that will establish the body of the Catholic doctrine (in other words, he that would re-instate Indulgences, Penances, Purgatory, the *opus operatum* of the Sacraments, the authority of the Priest's absolutions, the Sacrifice of the Mass, &c.) must overthrow the heresy of Justification by faith only."¹ In all

¹ Paul's Hist. Council of Trent, p. 190.

this, there was the soundest view of the relation of cause and effect. And therefore have we no question, that now, while Oxford Divinity is fast developing its real character, in divers ramifications of overt Romanism, and exhibiting the strongest tendencies to do so, more and more, the only explanation needed is to be found in its entire defection from the Scriptural doctrine of how a sinner can be "just with God," and the only antidote required is the clear understanding, the faithful teaching, the full carrying out of that same great doctrine, so mighty in the war of the Reformation, so feared and hated and libelled in the Councils of the Church of Rome,—Justification, by the Imputed Righteousness of Christ, through the alone agency of a living faith.

Clearly as the strength of Romanism was known, by the English Reformers, to lie in her arms concerning Justification, there were not wanting, even in their times, those who, for lack of a right view of the relative bearing of this subject on all other parts of divinity, were disproportionately occupied with manifestations of Romanism, which, however evil, should have been ragarded only as the poisonous issues of that one central source of error in religion "where Satan's seat is." To such mistakes, the celebrated Reformer, Fox, referred, when, in his discourse, entitled "Christ Triumphant," he said: "It is necessary that this doctrine (Justification) should be retained and preached in the Church; which being of long time hidden from Christians and almost extinguished, the heroical and mighty spirit of Christ, by the ministry and preaching of Martin Luther¹ hath kindled and raised up again in the Church. Yet such is the mischief and misery of these wicked days, through the subtle practising of Satan that all Christendom is in an uproar by matters of contentions, and in the mean time, all regard of that which is the most principal point of our salvation is set at nought, and almost brought again to utter decay."

The Reformer is evidently referring to contentions about the more superficial parts of Romanism; as if the symptoms were the disease, while its "evil heart of unbelief" was overlooked. Such has been, far too much, the case in what has been said and written con-

¹ Elsewhere, this Reformer speaks as all English Reformers were wont to speak of "the grave and excellent judgment of Martin Luther, that most singular and chosen instrument of setting forth the gospel of Christ."

cerning the system of doctrine which is considered in this volume.

Had it been always tried by such an eye as that which searched the heart of Romanism at the Reformation; or as that with which our Andrewes and Hall and Usher and Davenant detected the main-spring of all Romish corruptions, in the controversies of their day, we should not have heard less indeed of the tendencies of this new divinity to the more manifest heresies of Popery; but we should have heard much more of its identity with Popery in that grand defection from the truth concerning the sinner's justification before God, in which they both alike, do live and move and have their being.

Few evidences of that sad decline in the Church of England from the spirit and doctrine of her martyred Reformers, which the eighteenth and the latter part of the seventeenth century exhibited, are more striking than that which appears in the almost entire exclusion from the controversies carried on in those days, with Rome, of the doctrine of justification. In the days of the Reformation, who would have written upon Popery and not spoken of the doctrine of justification by inherent righteousness, as its main and vital principle? Read the solemn confessions of the Anglican Martyrs! They are full of protest against this chief corruption. What pains does the venerable Latimer take to be distinct and continual on this head! How does Hooper labour it! The controversial work of Had-don, in the reign of Elizabeth, against the Portuguese Divine, Oso-rius, written as a sort of State-Book, as Strype calls it, in defence of the English Reformation, and completed by Fox, is occupied, in a very large part of its pages, with the single subject of justification. How much the judicious Hooker made of it, whoever has read his Discourse of Justification cannot but know. Such views of the eminent prominence of this subject in all controversies with Rome continued unabated into the seventeenth century. The works of Perkins, a great light at Cambridge, and a strong adversary of Rome, who died in the beginning of that century, are stored with it. In Usher, it is almost omnipresent. Bishop Downname, devoted a whole folio volume of controversy, with Rome, to this one point. The same sense of the great importance of the difference between the faith of the Anglican Church, and that of the Church of Rome, on this head, appears in the works of Andrewes, Hall, Davenant, Hopkins, Jackson, &c. But as we approach the later periods of that century, when it is acknowledged that true religion was greatly on

the wane in the Church of England, we find this great subject more and more excluded from the controversies with Rome, as if the greater number of Protestant writers were either agreed with her doctrine in that particular, or considered the objections of Protestants of no great importance. When however we have reached the eighteenth century wherein, it is universally conceded that the spiritual character of the Church of England was at its lowest depression, we take leave of Justification by Faith, as occupying any conspicuous place in the differences between Popery and Protestantism. The axe is laid no more at the root of the tree. The great effort against Popery is to trim off its branches.

This lamentable change in the doctrinal character of the divines of the Church of England, must be considered as having received one of its earliest impulses from the writings of that learned foreigner, Hugo Grotius. The peculiar views of that author, on justification, lacked no favour in Archbishop Laud. Sheldon, after the Restoration, renewed their influence. They were rescued from the disgrace of being associated with the rapidly growing irreligion of that age, by finding in the main, a most learned and vigorous champion in that truly excellent Prelate, Bishop Bull. This eminent divine had commenced his studies in divinity under a Puritan and Non-Conformist, named Thomas. Recoiling from the Antimonianism which he perceived to be rapidly growing up under the extremes of doctrine to which many of that way had gone, he became a devoted reader of Grotius and Episcopius, associating with those writers, the works of Hammond and Jeremy Taylor, wherein he perceived no little sympathy with the views of the former, on the subject of justification. In the year 1669 was first published his *Harmonia Apostolica*, for the reconciliation of the Epistle of St. James, with those of St. Paul, in reference to that matter. By this work, far more than any other, was the standard of orthodoxy, among the Divines of the Church of England, on justification and its kindred subjects, reduced to that low degree which afterwards reigned so widely in the times of the Non-Jurors, and which went on debilitating and exanimating the religion of the Anglican Church; till, in the latter part of the last century, by "the renewing of the Holy Ghost," there took place the contemporaneous and connected blessings of the revival of true, spiritual piety, and the return of the teaching and preaching of the doctrine of the Reformers, as to the sinner's justification before God.

But greatly as the Antinomian abuses during the time of the Commonwealth, followed by the general languor in regard to religious doctrine which the excitements of that stormy period had left upon the public mind, and the flood of licentiousness which ensued, had prepared the way for the gradual reception of such doctrines as were taught by the disciples of Bull, going beyond their teacher; the famous work of that great Master did not appear without arousing the strongest opposition to its doctrines, as an abandonment of the principles of the Reformation, inconsistent with the Articles and Homilies of the Church of England, and essentially in agreement with the vital principle of Romanism. "There was presently (says Nelson, in his *Life of Bull*) no small alarm both *in* the Church and *out* of it, from Mr. Bull's performance, as if the Church of England and the whole Protestant religion were, by it, in danger. For his departing herein from the private opinions of some doctors of our Church, was, by several, interpreted for no less than a departing from the faith by her delivered; hence there arose in the Church no small contention whether this interpretation of Scripture were conformable to the Articles of Religion, and the Homily of Justification therein referred to; some maintained with our author that it was; some doubted about it, and others downright denied it, and condemned it as heretical. There was many a hard censure passed upon the book—yea, there were not wanting *then*, even men of some eminence in our Church, who, with all their might, opposed him, probably out of a well-meant zeal, and would certainly have overwhelmed him and his doctrine, had it been possible."

Thus much is acknowledged by the non-juring Nelson, who fully embraced the views of Bull. Among the Bishops who resisted the influence of those views, the one who proceeded much further than any of his brethren, was Morley, Bishop of Winchester. Lectures were read against them, before the University of Oxford, by Dr. Barlow, then Margaret Professor of Divinity, afterwards Bishop of Lincoln.¹ But the most conspicuous writer in the Church of Eng-

¹ The present Margaret Professor, Dr. Fausset, has followed the example of his learned Predecessor, in having published strongly against the new and enlarged edition of Bull's doctrines, as exhibited in the new divinity of Oxford; while the Regius Professor of Divinity, Dr. Hampden, has borne a noble testimony to the truth, against the same errors, in a late Sermon on Justification by faith.

land, against the doctrines of Bull, was Dr. Tully, Principal of St. Edmund's Hall, Oxford, a divine of high standing in the University for learning, eloquence, piety, zeal, and usefulness. This writer was amazed at the indifference or insensibility to the interests of religion, of many who endeavoured to persuade him to decline the controversy, on the ground that the points in dispute were matters of comparative unimportance, not worth the risking of the peace of the Church, while to him they seemed to involve "the most noble and momentous of all controversies," and to put in jeopardy "the very palladium of the Reformation." Under this conviction he published, in 1674, a Latin Treatise, entitled "*Justification, as delivered by St. Paul, without works, asserted and illustrated according to the sense of the Church of England, and of all the rest of the Reformed Churches, against the late innovators.*" In the publication of this work, the author was encouraged by Bishop Morley, who read it in manuscript, with approbation. Therein, it is charged that the doctrine of Justification, as expounded by the author of the *Harmonia*, "was properly heretical, as being contrary, in a fundamental point, to the testimony of Scripture, and against the opinion of the Catholic fathers, the judgment of the Church of England, and the determinations of all the foreign reformed churches."

The grand question in dispute, "the τὸ Κρινόμενον" according to Dr. Tully, was expressed precisely as in the ensuing volume we have stated the main question between Popery and Oxford Divinity, on the one hand, and the doctrine of the Anglican Church, on the other, viz. "what is that, for the sake of which God may receive a sinner to grace, may acquit him from the curse of the law, and make him an heir of everlasting life." ¹ The side espoused by Dr. Tully, which was precisely that of justification through faith only, by the imputed righteousness of Christ, was maintained by reference to the Ancient Fathers, the literal and grammatical sense of the Articles and Homilies of the Church of England, and the testimony of her most famous divines, such as Andrewes and Hooker.

The feeble attempt of Bishop Bull, in his *Apologia* to answer the appeal of Dr. Tully, to the standard divines of the Church, and the anxiety of his biographer to claim for him that he should be judged, not by the Anglican Reformers, but by the Ancient Fathers, and the

¹ *Apologia pro Harmonia*, Sect. iii. § 7.

Holy Scriptures, are strong evidences how futile was considered in that day, the pretence that such doctrine as that of the Harmonia had received the suffrages of those divines whom the Church then looked to, as her standard writers.

If it shall be the honour of this volume, in any degree, to reivive the attention of the members of the Church, especially of her clergy, and candidates for orders, to the works of the elder divines of the Seventeenth Century, such as Usher, Hall, Hopkins, Andrewes, &c., as well as to those of the age preceding them, up to the period of the Reformation, so that the nervous and clear displays of divine truth, as therein abounding, and as distinguished from that feeble, confused and mixed mode of representing the way of salvation which characterises the majority of the more modern Anglican divines, shall become more thoroughly studied and appreciated, then, whatever becomes of Oxford Divinity, this book will be amply rewarded.

It may perhaps be considered a great defect of this volume that it does not institute a comparison of Oxford Divinity directly with the Scriptures. The author must not be understood as countenancing, by this omission, the idea that there can be any approach to a final settlement of Christian truth, short of a direct appeal to the Inspired Word. But all objects cannot be embraced at once. Sometimes, the recalling of the doctrine of the Church, at some particular period, may be of more benefit, for a special purpose, than even the exposition of the Scriptures. To recall the great principles of the Reformation, as illustrated by a comparison with those of the Church of Rome, and the Romanising Divinity of Oxford, seemed to the author to be the precise desideratum at the present juncture, and of dimensions sufficient to occupy a volume by itself. He is fully persuaded that with a truly Protestant communion the most direct refutation of Oxford Divinity is *itself*. Only let it be displayed *without* “*reserve*,” let the system which has been brought before the public so skilfully and reservedly, by heterogeneous parts, so that it required the skill of a professional anatomist, to find out their place in the body, and to form, from them, any accurate idea of the whole frame-work, be set up and seen in its own proper aspect; its several members and joints, and dependencies, and connections, and humours, and issues, and appetencies—all presented! Its work then is done. Its day is ended. The Protestant Church is too much alive to the truth that

Popery is the Antichrist, "that Man of Sin," revealed in the Scriptures, "who opposeth and exalteth himself above all that is called God, or that is worshipped," and that "there is no society of Christians in the world, where Antinomianism and Libertinism more reign, than among the Papists, with whose very faith they are interwoven,"¹ not to be turned away, in entire rejection, from a system which, as will be shown in this volume, is little else than *Popery restrained*.

• ¹ Bull's Works, by Nelson, Sermon, 1.

ERRATA.

The Author must ask the indulgence of the reader, towards this long list, on the ground that during the printing of a large part of this work, the distance between Ohio and Philadelphia, prevented his seeing the proof-sheets. No diligence, or care, on the part of proof-readers, can supply the place of the Author's eye, especially in punctuation.

Page vi, line 14, *for arms, read errors.*

39, note, *for Socinnus, read Socinus.*

74, line 10, *for 39, read 231 and 252.*

99, 4, *after only read one.*

100, 2, *strike out not.*

101, 6, *for Bishop, read Doctor.*

104, 5, *after charge, put a comma.*

109, note, *for Justif. read Jonah.*

110, line 6, *for Titons, read Titans.*

113, 10, *before they put inverted commas.*

114, 18, *for divinities, read divinity.*

118, 18, *for it, read they.*

122, 3, *for definitiones, read disputationes.*

123, note, next to last line, *strike out Bishop.*

128, line 9, *after quality, put inverted commas.*

note, last line, *for antem, read autem.*

157, line 3, *after imputed, put a semicolon.*

158, 21, *for within, read in.*

22, *for in, read within.*

160, note, *for dixer, read dixerit.*

161, last line, *for signify, read signifying.*

164, next last line, *for præcedent, read præcedunt,*

168, line 29, *after renewal, put inverted commas.*

200, 22, *for aliam, read alium.*

211, 1, *for doctrine, where repeated, read office.*

217, 4, *from bottom of note for est, read et.*

222, 17, *for latter read former.*

226, 20, *after promise, read of, and for of, read to.*

228, 13, *after ix, read and.*

230, 26, *for or, read nor.*

232, 6, *of note, for haberant, read habebant.*

253, 25, *for Schoolmen, read Schoolman.*

327, 4, *from bottom, after point, read of.*

332, 8, *for above, read alone.*

note, line 4th from bottom, *for they, read he.*

Page 343, line 14, *after* have, *read* not, and *for* no, *read* some.

353, 2, *read* sustaining, and line 15, *for* inspirative, *read* inoperative.

356, 5, from bottom, *for* and, *read* as.

358, 6 “ “ *for* possession, *read* possessor.

365, Contents, *for* Froth, *read* Frith, and *for* Bethil, *read* Bethell.

371, next to last line, erase *as*.

372, line 2, *for* or, *read* so.

395, note, *for* can, *read* cæn.

403, to 3d citation put a reference to *Pusey's Views of Bap.* p. 188, 195.

408, note, line 7, *after* adults, *put* not.

409, line 18, erase Bishop.

25, *after* confounding, *put* a period.

413, 6, *for* creature, *read* creation.

433, at end of citation, refer to *Fathers of Eng. Ch.* viii. p. 234, 5.

436, *for* Tracts *read* Tract.

441, line 19, *after* zeal, *read* *for*.

450, at end of citation, refer to *Newman's Lect.* p. 441, 2.

454, line 21, *after* him, *put* with.

456, 20, *after* facit, erase the comma, and *read* justitiam.

478, note, line 1, *for* the second *of*, *read* *for*.

485, line 7, *for* putatitiam, *read* putativam.

486, 1, from bottom, *read* titulum.

489, 8, *for* casual, *read* causal.

523, 4th line from bottom, *for* their, *read* his.

526, “ “ “ *for* making, *read* marking.

530, 6, *for* successor, *read* succession.

531, 13, *for* Burer, *read* Bucer.

536, 5, *for* cautious, *read* crowded.

546, erase all from *for* in line 19 to *self-knowledge* in line 23.

When the Tracts for the Times are quoted, without naming the Edition, the *American* is intended. This rule has three exceptions. The references on pages 203, 227, 255 are to the English Ed. The Am. Ed. of Dr. Pusey's Letter is always referred to—so of Hook's Call to Union.

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OXFORD DIVINITY COMPARED, &c.

CHAPTER I.

Introductory Remarks—Oxford Divinity before the publication of Dr. Pusey's Letter—Effect of that Letter—Convictions of the present Author—Reasons for this publication—The doctrine of Justification selected, as that by which the Romanism of Oxford Divinity may be most thoroughly tried—That this was the great point of the Reformers, shown from Hooker, &c.—Three presumptive objections to the charge of Romanism, from the character of Oxford Divines removed—The views of the writer as to the designs and snares of Satan.

FEW observers of what is passing in the Christian Church, can fail to be aware that what is called Oxford Divinity, meaning, by that term, not the dominant theological system of the University of Oxford, but that which is far from holding a rank so distinguished, the peculiar doctrines of certain scholars and divines of high standing in that Institution, has reached a position of prominence, in the public view, of great importance, for evil or good to the vital interests of religion. It is also a matter of notoriety that this divinity, zealously urged as the true doctrine of the English Church, and the Scriptures, sustained by singular industry of the pen and press, and certainly with great vigour of mind, and diligence of research, is confidently accused, by writers of no less repute for all soundness of mind and adornment of learning

and piety, of a lamentable departure from the true doctrines of the Gospel, and of the Church of England; as also of a correspondent approximation to those doctrinal corruptions of the Church of Rome of which the Temple of God, in England, was cleansed, at the blessed era of the Protestant Reformation.

Between the two sides of the accusers and accused, thus arranged, the controversy was carried on for some time, abroad, before the friends of Christian truth, in this country, were called to take any part; except as spectators, deeply interested in the animated disputations of their transatlantic brethren. At length, however, it was thought expedient by some of those spectators, that the controversy should be set up in the Church of this land, and that the publications on *one side*, viz. that of the Oxford divines, should have a reprint here. Hence the far-famed "*Tracts for the Times*" were issued from the press of New York, preceded by the promise of the reprint of a large selection of other English publications on the same side of the question. During the progress of these works, the most zealous efforts have been made to commend the peculiarities of Oxford Divinity to the diligent reading, and confidential reception, of the clergy and laity of this country. Thus has the controversy been forced upon those who, while the publications were confined to a transatlantic Church, and only introduced among us by scanty importations, would have been content to leave it with those to whom it especially belonged, however deeply convinced themselves, that Oxford Divinity was most justly accused.

As yet, however, the name, *Oxford Divinity*, seem-

ed to very many readers, like its famous aversion *Ultra-Protestantism*, a something indeed of no unportentous mien, but exceedingly difficult to reduce into distinct expression and shape. The Tracts were by no means a full, systematic, or satisfactory development of this divinity. They displayed its peculiarities only here and there; in many of their earlier portions, scarcely at all, except to a practised eye; while they contained so much that was unquestionably good; so much, in a somewhat new relation, of what we had always held to be true and necessary, especially as to points of defect in the outward being of the Church of England as she is oppressed and disfranchised by the State, that scarcely any unprofessional reader would discover in the Tracts alone the several distinctive doctrines of the system. Indeed it is questionable whether any reader, having no other aids, would be able, without much care, and familiarity with the precise bearings of the Romish controversy, as it was waged by the Reformers, to construct in his own mind, the whole edifice of that system. The difficulty would be, not in discovering divers places in the Tracts to which a mind well instructed in the Gospel, and thoroughly protesting against Romanism, would most seriously except. It would be rather in the gradual manner in which these developments are brought before the reader, in proportion as his mind may be expected to become prepared to bear them. It would lie also in the disjointed scattering of such parts over the whole surface of the Tracts, the intervals being filled in with an attractive display of original matter or of selections from approved writers, to which none could except.

But Oxford Divinity is by no means confined to Oxford *Tracts*, technically so called. Some of them indeed are sufficiently objectionable. Many, however, contain a sort of material which, when read by itself, insulated from the more direct manifestations of *the system*, may be, not only innocent, but useful. It would be singular indeed, if works so voluminous, abounding in extracts from so many of the best divines of the Church of England, and composed throughout by learned and estimable men, should not contain a great deal of useful knowledge, of sound and valuable discussion, and of practical principle important to be had in remembrance. Read Cardinal Bellarmine's defence of Popery! May not as much be said of the works of that learned champion of the decrees of Trent? Read the works of Socinus! May not as much be said of the writings of that learned, acute, zealous originator of the modern school of Unitarian divinity? Surely it is but a poor voucher for the *system* inculcated in any work of theology, to say that many of its parts, taken in separation from each other, are sound and useful. Many a man is slowly dying with disease at the vitals, whose hands or feet are still capable of useful service.

Oxford Divinity is represented partly in the *Tracts*, but in other writings also of various authors, some of whom are known as leaders, others as followers, all disclaiming the name of being connected together as a school or a party, or in any way to be associated but as having been raised up, in the same age, under the same divine providence and teaching, to testify against the same departures from primitive truth, and in favour of the same restoration of the Church

Catholic from the supposed disintegrating influences of what they have united in branding as *Ultra Protestantism*. In this concert of action and purpose, and real system, so long as there was no common symbol or confession marking out their common peculiarities, it would not unfrequently occur that an attempt to designate the doctrines of the class, by particulars from individuals, would be met by the answer that Oxford Divinity was not responsible for whatever might appear in the writings of all who professed to coincide with that way.

This difficult diffusiveness of essence, without corporate tangibility, has been, in some wise, removed by the publication in England, and the reprint in this country, of "A Letter" by the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, in the University of Oxford, addressed to the Bishop of Oxford;—a work of more than two hundred well filled pages, and purporting to contain, in behalf of the author, and his fellow-labourers, a declaration of faith on the points whereon they have been accused, with a special view to a vindication of their doctrines from the charge of a tendency to Romanism. The object of the author of that Letter is, in his own words, to lay before the Bishop "*An explicit confesssion.*"

How far the confession is *explicit* on all points, professedly exhibited, may hereafter appear. How far it tends to remove the imputation of a dangerous tendency to Romanism, need not yet be said. It certainly places the question of Oxford Divinity—*what it is, what it is responsible for, and where it is to be found*, in a much more satisfactory position for investigation than that in which it appeared before. Its distinct

mention of other vouchers beside itself, particularly the Lectures of Mr. Newman on Justification, as containing an exhibition of Oxford Divinity equally authentic and responsible with itself, enable the inquirer to embrace a wide field of reference without fear of depending upon authorities which might afterwards be called in question.

The present writer has devoted a long time and a great deal of pains to the study of the *system*, as exhibited in the several sources to which the Letter of Dr. Pusey has opened the way. With great truth he can say that he has diligently STUDIED the system, and that too with every effort to judge it fairly, kindly, conscientiously, and with frequent prayer to know the truth with regard to a movement which promises so much influence, good or evil, upon the state of Religion in the Protestant Churches.

He is constrained to say that every further step of insight into what is indeed a thoroughly wrought, highly complex, and deep-laid scheme or system of doctrine, (much as the name of system is rejected by its advocates) has produced but a deeper and deeper conviction on his mind that whatever the intention or supposition of those who maintain it, it is a systematic abandonment of the vital and distinguishing principles of the Protestant faith, and a systematic adoption of that very root and heart of Romanism, whence has issued the life of all its ramified corruptions and deformities. In this declaration it is not meant that all the divers particulars—all the far-reaching extremities of error and corruption into which the system of Romanism has spread, and by which, far more than by its deep-rooted principles, it is known in modern

controversy, are manifest in the system under consideration.—Far from it. Romanism did not grow into its present stature and wide extension of limb and shade in an age. But in the essential and characteristic life of its divinity it existed nevertheless, and was no less Romanism when modestly sending out its feelers, and quietly widening its under-ground roots and shooting forth its branches, as the *times* allowed, than it is Romanism now, in all its maturity and boastfulness. And so may Oxford Divinity be essentially Romish Divinity, built on the same foundations, squared with reference to the same cardinal points, and by the law of its own nature, necessarily proceeding, in proportion as room is given, and the “Times” will bear, to make itself known in all those evils to the Gospel of Christ by which the sway of Romanism has been so lamentably distinguished; while as yet, being truly a system “*for the times*,” it may not be Romanism in such overt self-confession and unreserved manifestation, before an unprepared community, or even in the unprepared minds of its immature, but growing disciples, as to strike the common eye, or be generally recognized, as of the house and lineage of Popery.

The present writer is fully convinced that such is the precise character and such are the certain results of Oxford Divinity, in proportion as its tendencies shall have time and room to develop themselves. Every additional examination of the system, as additional documents have appeared from its advocates, or a closer dissection, of those long in hand, has been made, has only rendered this conviction more and more immoveable. Instead of this conviction being

in any degree impaired by the consideration that sundry branches of Romanism have not been avowed, or have been really opposed by the advocates of this system; the fact only shows that, if their doctrine be Romanism, in essential character and influence, its imperfect ramification, by making the evil more invisible, only renders it the more dangerous. A more rapid development would be the better warning to the unwary and would arouse a more vigorous effort for its extinction.

Under the serious and painful conviction, thus expressed, and in consideration of the many internal attractions of learning, and of bold pretension to primitive simplicity and purity under which this system appears; accompanied, as it is, by the influence of distinguished scholars and divines, and emanating from one of the two great Universities of our Mother Church of England; it has seemed to the present writer to be a duty arising out of his relation to the Church Catholic, and his more immediate relation to the clergy, candidates for orders, and laity of his own Diocese, to lay before the public an exhibition of this system, in its essential principles, as compared with the doctrines common to the Protestant Episcopal Churches of England and America, on the one side, and those of the Church of Rome, on the other. And this he conceives to be the more necessary, because, from the manner in which this Divinity is made to stand before the reader, the beautiful garments in which it is invested, the unexplained phraseology it sometimes uses, but especially because the main positions and fundamental interests of the Romish controversy as carried on by the Re-

formers of England and the Continent, in common, have passed so much out of mind, and men are accustomed to contemplate Romanism, rather in its extremities, than its root and trunk, and to aim at cutting off its limbs, instead of taking away its heart, and thus are not ready to compare with it a system which, though it may have put out comparatively few branches into the upper air, has yet all the root and trunk and life of Romanism, ready to ramify just as fast as the "Times" shall be prepared ;—for these reasons the writer considers it the more necessary that so much attention should be devoted to that system as it is about to receive in this volume. He may be charged with great presumption in attempting to discover in the writings, under consideration, what their own authors, so learned and acute, and their friends, so learned and acute, seem not to have discovered ; and in attempting to arraign on the charge of such serious error, the opinions of divines at whose feet it would be no evidence of humility that he should be ready and glad to sit, as well for examples of personal excellence, as for the benefit of deep thought and various and matured erudition. But in the words of Mr. Newman, "*By-standers see our minds.*" It may be added, *By-standers of very inferior capacity* may see our minds, when we do not. A very skilful physician may be blind to his own malady ; while to one of very inferior skill it may be quite evident ; and that, precisely because he is a *by-stander*. But presumptuous, or not, the way of duty seems plain ; then with no profession but that of an honest, single, prayerful desire, by the grace and mercy of God, to discharge his solemn responsibility as "a watchman

over the House of Israel," feeling at the same time that many others, in the Church, would discharge the duty far more efficiently, the author must request, at least, his brethren of the Church in his own diocese, to accompany him in the examination of this widely circulated and high-pretending divinity.

But to go over the whole body of divinity, in all its members, for the sake of estimating the character of this, were an endless task. We must select some great fundamental principle of the Gospel, which, viewed in one aspect, makes the main doctrinal feature of the Protestant orthodox faith; and viewed in an opposite aspect, makes the main doctrinal feature of Romanism; and to which, as it is held by the two opposite parties, may be traced the chief peculiarities which rise up before the public eye and distinguish them respectively, each from the other. Then we must inquire to which of the two contrasted views of that main principle, the essential features of Oxford Divinity are most conformed, and if we find them conformed to that of Rome, and opposed to that of the Church of England, then the system is essential Romanism, even though it have not yet put forth a single branch of Romanism, as that is *developed* in its Purgatory and Image-worship, and Transubstantiation, &c. But if we shall find, moreover, that it is not only thus conformed in the main principle, but is going on to shoot out more and more, however slowly and cautiously, into just the same growth of bud and branch; then we shall be the more confirmed in the conviction, not only that it is Romanism in essence, but that, in proportion as the times will allow, and room shall be given, it will become Romanism in full manifestation.

Now what is that fundamental question which will thus serve as a position whence we may command the whole field of enquiry before us? We need go no further than the Judicious Hooker for an answer. "*That grand question,*" he says, "that hangeth in controversy between us and Rome is *about the matter of Justifying righteousness*. We disagree about *the nature and essence of the medicine whereby Christ cureth our disease*; about *the manner of applying it*; about *the number and the power of means*, which God requireth in us for the effectual applying thereof to our soul's comfort. When they are required to show what the righteousness is whereby a Christian man is justified, they answer that it is a divine spiritual *quality*; which quality received into the soul, doth first make it to be one of them who are born of God; and secondly, endue it with power to bring forth such works as they do that are born of Him; even as the soul of man, being joined to his body, doth first make him to be of the number of reasonable creatures; and, secondly, enable him to perform the natural functions which are proper to his kind: that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed Grace; that it purgeth, purifieth, and washeth out, all the stains and pollutions of sins; that, by it, through the merit of Christ, we are delivered, as from sin, so from eternal death and condemnation the reward of sin. This Grace they will have to be applied by infusion; to the end that, as the body is warm by the heat which is in the body, so the soul might be made righteous by inherent Grace; which Grace they make capable of increase; as the body may be more warm, so the

soul more and more justified, according as Grace should be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore, the first receipt of Grace, in their divinity, is the first Justification: the increase thereof, the second Justification. As Grace may be increased by the merit of good works: so it may be diminished by the demerit of sins venial; it may be lost by mortal sin. Inasmuch, therefore, as it is needful, in the one case to repair, in the other to recover, the loss which is made, the infusion of Grace hath her sundry aftermeals: for the which cause, they make many ways to apply the infusion of Grace. It is applied to infants through Baptism, without either faith or works; and, in them, really it taketh away original sin, and the punishment due unto it: it is applied to infidels and wicked men in the first Justification, through baptism, without works, yet not without faith; and it taketh away sins both actual and original together, with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first Justification, that is to say, this first receipt of Grace, it is applied farther by good works to the increase of former Grace: which is the second Justification. If they work more and more, Grace doth more increase: and they are more and more justified. To such as diminish it by venial sins, it is applied by holy water, Ave Marias, crossings, papal salutations, and such like: which serve for reparations of Grace decayed. To such as have lost it through mortal sin, it is applied by the Sacrament (as they term it) of Penance: which sacrament hath force to confer Grace anew; yet in such sort,

that, being so conferred, it hath not altogether so much power as at the first. For it only cleanseth out the stain or guilt of sin committed: and changeth the punishment eternal, into a temporal satisfactory punishment here, if time do serve, if not, hereafter to be endured; except it be lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened, by pardon by term, or by plenary pardon quite removed and taken away. This is *the mystery of the Man of Sin*. *This maze the Church of Rome doth cause her followers to tread, when they ask her the way to Justification*. Whether they speak of the first or second Justification, they make the essence of a divine quality inherent, they make it righteousness which is in us. If it be in us, then it is ours; as our souls are ours, though we have them from God, and can hold them no longer than pleaseth him; for, if he withdraw the breath of our nostrils, we fall to dust. But the righteousness, wherein we must be found, if we will be justified, is not our own. Therefore we cannot be justified by any inherent quality.—The Church of Rome, in teaching Justification by inherent Grace, doth *pervert the truth of Christ*: and, by the hands of the Apostles, we have received otherwise than she teacheth. Now, concerning the Righteousness of *Sanctification*, we deny it not to be inherent: we grant, that, unless we work, we have it not: only we distinguish it, as a thing different in nature from the Righteousness of *Justification*. By the one, we are interested in the *right of inheriting*: by the other, we are *brought to the actual possession* of eternal bliss. And so the end of both is everlasting life.”¹

¹ Hooker's Disc. of Justif. § 5, 6.

Now here we have a regular pedigree of the most injurious corruptions of the Romish Church, and all traced to the *parent cause* in her doctrine of Justification. All together make up "*the mystery of the Man of sin*"—"the maze which the Church of Rome doth lead her followers to tread, when they ask her the way to Justification;"—all constitute that "building" of manifold error which Hooker believed *must* fall "in the presence of the building of God," "as Dagon, before the Ark." But the *corner stone* on which that building rests; the *clue* to that maze; the *secret* of that mystery, is the ROMISH DOCTRINE OF JUSTIFICATION BY INHERENT RIGHTEOUSNESS—the answer she gives to the question of a sinner enquiring what he must do to be saved, instead of that plain answer of St. Paul, "*Believe on the Lord Jesus Christ and thou shalt be saved.*" Embrace the answer of Rome, and you have *essential* Romanism; carry out the principle, and you will have *developed* Romanism, in the whole of its maze and mystery. Embrace the answer of St. Paul, and you strike Romanism to the heart; so that, whatever its ramifications, they must all die and pass away; whatever its maze, it is all disentangled and scattered. It is the Romish doctrine of Justification that gives value to indulgences, need to purgatory, use to the sacrament of penance, motive to the invocation of saints, credence to the existence of the sacred treasury of supererogatory merits; that makes auricular confession tolerable, and all the vain inventions of meritorious will-worship, precious. Next come devices for the defence of these, and hence the Romish doctrine of tradition and of infallibility and of implicit faith. Such precisely was the view of the judicious Hooker, as furnished in the extract above

given ; a writer whose authority will not be denied, as to what was the fundamental question in the days of the reformation of the Church of England, in her controversy with Rome. In this prominence of Justification, there was a perfect agreement among the Protestant Divines, as well of England, as of the Continent. It was in precise accordance with the view of Hooker, that Luther spake of the doctrine of Justification as "*the article of a standing or a falling Church*;" that Calvin maintained that "*if this one head were yielded safe and entire, it would not pay the cost to make any great quarrel about other matters in controversy with Rome*;"¹ that Melancthon said he and his brethren were brought into danger for the only reason that they denied the Romish doctrine of Justification;² that divines in the Council of Trent opposed the Protestant doctrine of Justification because it "*abolished the punishment together with the guilt, and left no place remaining for satisfaction*,"³ that is, it made all the devices of sacramental penance, propitiatory masses, yea, the whole "maze and mystery of the man of sin," unnecessary. Such was the view universally taken by the earlier divines of the Church of England. With such men as Usher, Hall, Andrewes, Beveridge, as well as a host before them, the Romish Justification was always a main and fundamental question, on which the whole building of Romish error ultimately rested.

In this work the author goes back to the essential test of the Romanism of any system of divinity. *Is*

¹Bp. Hall's Works, ix. p. 44, 5.
Counc. of Trent. p. 200.

²Ep. i. 120.

³Paul's Hist.

Oxford Divinity conformed essentially to the doctrine of Rome, on the question of Justification ; or to the opposite doctrine of the standards of the Church of England, and of her daughter-Church in America? To arrive at the right answer to this question, will be the object of the following pages.

But here it is asked how can we suspect such men as the advocates of this system, men of a reputation so unimpeached, and under such solemn vows of conformity to the doctrines of the English Church, of a *design* to bring in Romanism, or to bring over the Church of England to that of Rome?

It is answered that we suspect no such thing. That they consider themselves as labouring to introduce what *they* will call Romanism ; that they have any desire to make the Church of England subject to that of Rome ; or to make her similar, in *all* those peculiar features which most strike the eye and excite the general aversion, and some of which their own writings have opposed ; that they do not consider themselves as special lovers of the mother-Church, and working directly for the best interests of religion therein, we by no means assert. It is this very fact, that their personal reputation is so unimpeachable, and that their conviction of the propriety of what they are doing seems so sincere, which, if they *do* teach serious error, must make their teaching the more dangerous, and give it the greater power of extension. Men are often half persuaded already of a doctrine, when its advocate, to learning, adds evident sincerity and benevolence. Soon would it do away our apprehensions of much evil result from any error in the writing of these divines, to see

them stand disclosed as *knowing* their doctrines to be inconsistent with those of the Church of which they profess to be devoted sons, and promotive of a system against which that Church so earnestly protests. In such a case, we might, in a great degree, confide in the evil, for its remedy; in the criminal, for his halter.

But some of the worst corruptions of religion have had their origin with its best and sincerest friends. Among those who most disturbed the Churches of Rome and Carthage in the days of Cornelius and Cyprian, were Confessors, with maimed and mangled bodies, from the torture, in which they had borne a noble testimony to their Master. What is now a full-grown idolatry in the Church of Rome, had its beginnings in the bosoms of men ready to die for Christ, and was nursed by some of the purest piety of the early Church. The *ovum* of saint-worship was laid, by the Serpent, in the ashes of the martyrs; and in the assemblies of devout men, around their tombs, met together out of just veneration for their holy example and noble death, was the embryo cherished. The whole history of the Church warns us against forgetting that very good and sincere men may set on foot great errors—and thus inflict an injury of which worse men would not be capable.¹

¹ Jackson traces the idolatrous worship of Romanism to “the making such fair garlands, as Antiquity had woven for holy Saints and true Martyrs, into chains for every *dead dog’s* neck which had brought gain to their Sanctuary.” “The choicest respect or reverence, (he says) which had been manifested towards the best of God’s Saints or Martyrs, was afterwards enjoined as a perpetual honour to their birth-days. Rome-Christian hath been of this kind more lavish than Rome-Heathen. In process of time it became matter of imputation unto

Again: it is asked whether the *eminent learning*, united to the religious character of these Divines, is not such protection against serious error that we may feel assured they have not fallen into doctrines approximating in any evil or dangerous degree to Romanism? The idea has weight practically, but it is only necessary to ask the question, to answer it.¹ "Let him that thinketh he standeth, take heed lest he fall." "The depths of Satan" are deeper than any man's learning. His wiles are stronger than any man's goodness. His great enmity is against the redemption of man by Jesus Christ, and consequently against the true way of Justification through his righteousness. And to cut off the supplies of the Church, by choking up, if he cannot wholly cut off, that new and living way to the Father, was his grand device in Romanism, and will ever be among all people. No human learning and goodness can be trusted for security against his "principalities and powers." "We wrestle not with flesh and blood." The war which began when it was said to the Serpent, "thou shalt bruise his heel," is still waged without ceasing against that "Seed of the Woman,"

some religious orders that they had not so many canonized Saints as their opposites could brag of. Thus the order of the Carthusians was suspected not to be celestial. And lest any part of heathenish superstition might be left unparalleled by like practices of the Romish Hierarchy, as the deification of Antinous was countenanced with feigned relations of a new star's appearance, &c.—so were Revelations pretended in the Papacy to credit their sanctifications which stood in need of some divine testimony to acquit their sanctity from suspicion." —*Works*, Vol. 1, pp. 936, 7.

¹In Dr. Pusey's *Scriptural Views of Holy Baptism* we are warned against the "delusive criterion" of allowing ourselves to be influenced in the enquiry whether any doctrine be a Scriptural truth, by *the supposed religious character of those who hold or deny it.*—p. 11. *Am. Ed.*

“the second Man,” “the Lord from Heaven.” His mystical body, on earth, is compassed with stragem which often eludes the most careful search. Many a learned, many a zealous, many a sincere man has been unwittingly harnessed to the work of that “Ruler of the darkness of this world;” who never succeeded in constructing such an Antichrist as when he wrought up Romanism, and has no device so dear as that of sustaining it, in all its integrity, and of reducing the whole kingdom of Christ, on earth, to that dominion.

But, again, it is asked, how can the writers in question be charged with a dangerous tendency to Romanism, when it is well known that they have frequently expressed themselves, and even written treatises directly against certain conspicuous features of the Roman Church?

That these divines have so written, we have no disposition to deny. Whether they have not confined themselves, in their arguments against what *they* call Romanism, to a very meagre selection of topics; expressly excluding what our Reformers and ancient divines considered to be the great cardinal matters of the controversy; whether, in the points embraced, they have not taken ground exceeding low and tame, using language which often betrays a disposition, rather to apologize for the Church of Rome, than to detect her heresies; whether they have not confined themselves to such a selection of the weapons of argument, especially in the exclusion of the authority of Scripture, and the substitution of a single reliance upon that of tradition, in disproving certain errors of Rome, so as in reality to dis-

honour and betray the very cause of which they are the professed defenders; whether they be not precisely such advocates of Protestantism, as the Church of Rome, in her steady effort to plant again the standard of the Vatican upon the walls of Lambeth, would select, had she the choosing of her adversaries; whether, by the very nature and mode of their restrained and tame and apologetic controversy, so wholly unlike the vigorous onsets of England's Reformers and greatest divines, they are not really doing Rome's work, in England, far more advantageously, *for the present Times*, than any of her own professed sons could do it, and that simply because they consider themselves consistent clergymen of the Church of England, and because many cry out loudly against the uncharitableness of supposing they are not; whether, if they were citizens of a country in which Romanism was the established faith, they would not find themselves bound by their present principles, and but little forbidden by their present sympathies, to fall in submissively, with the ways, and bow to the authority of, the Romish Church, it would be premature, in this place, to consider.

Let it, however, for the present, be granted that these divines have written well and faithfully against such features of Romanism, as the Papal Supremacy; the schismatic position of the Church of Rome within the Dioceses of the Church of England; the denial of the cup to the laity, &c. &c., so as to prove that so far as these and similar matters constitute Romanism, they desire none of its ways. But surely it is not uncommon for persons to be opposing the

overt manifestations of deadly disorder, while unwarily, but constantly, cherishing its vital principle. The seat of ruinous evil may as easily be mistaken in the mystical body of "the Man of Sin," as in the natural body of any of its individual members.—It is indeed a singular mode of argument to contend that because certain writers oppose some things in the Church of Rome, they may not be charged with the vital essence of Romanism, and with maintaining those very principles which, above all others, have made her *almost* Apostate, and us *entirely* Protestants. The fact that these divines have written with learning and sincerity against some of the more offensive and *inconvenient* developments of Popery, (for the claim of Papal Supremacy would certainly be quite *inconvenient* to the clergy of England, if allowed,) puts them in the precise position from which, if they be wrong in the one radical matter of justification, the publication of their doctrines, on that, will operate the more covertly and dangerously upon the Protestant community around them. Men will be the less awake to the maintenance of the more abstract and impalpable error, because they are witnesses to the resistance presented to the more superficial, but impressive. Let a school of divines appear among us who, under the profession of Protestants, instead of appearing as advocates of only some of the more interior and least familiar, but head-sources, of Roman corruptions, shall come out also full handed with arguments for the supremacy, and transubstantiation, and divers other matters of equal note. We shall little fear their influence. Ten years of open attack around the walls of Troy, ef-

fecting nothing. But one day of delusion amongst the wardens of her gates ; the not examining what lay concealed under an apparent *act of religion* betrayed the city. So it is, says Usher, "They who kept continual watch and ward against the more direct introduction of evil, might sleep while the seed of an iniquity, cloaked with the name of piety, were a sowing ; yea, peradventure might, at unawares themselves, have some hand in bringing in their Trojan horse, commended thus unto them under the name of religion and semblance of devotion."¹

"We do not hold, (says the same admirable Prelate) that Rome was built in a day ; or that the great dung-hill of errors, which we now see in it, was raised in an age ;" Neither do *we* hold that Rome could be rebuilt in any country where she has been cast down, in a generation ; nor that the re-construction must necessarily be called *Rome*, and have all the forms and outward and visible signs of that inward and spiritual departure from grace which is usually denominated Popery. Should we conceive of the grand enemy, actually employing a band of men, concealed under profession of Protestants (and we may do so for the sake of illustration, without offence) to lay open a secret road for Popery, into the very citadel of the Protestantism of England, we could readily understand that they would select the most *gradual* means, as the most *effectual* ; the most *noiseless* and *unseen*, as the most *ensnaring* ; that they would seem to be great opposers of Romanism, in some points, while insinuating it in others ; would

¹ Answer to a Jesuit, p. 4.

break ground at a distance, where they would be least feared and remarked; get their position fixed in peace, "while men slept;" then cautiously commence approaches, gradually familiarizing the watchers upon the walls with the sound of their working, and never putting forth a new approach, till the novelty of the former was forgotten. We can readily conceive that the weapon of such a siege would not be as the Roman Catapult, hurling, in open day, its bolts and fiery darts. Some Christian Archimedes, with the bright mirror of the word, would soon burn up the engine and put the workers to confusion. But the weapon would be the *pick* of the sapper, digging at the base; and the foundation selected would be that of the bastion, which, while in reality the key of the fortress, *is least known in that importance to the multitude*, and therefore the least watched; and their object would be, like that of the gun-powder plot, under the Senate-House and Throne, to subjugate the whole, in the ruin of the head; and could they only persuade some honoured and trusted men of the city, under the sincere supposition, on their part, that they were only searching after *hid treasures of Antiquity*, or endeavouring to effect some useful *restoration* in the old walls of a venerable monument of ancient prowess, *to do the digging for them*, till they themselves could work unseen in the mine, it would indeed be great gain. By and by, it would be seen that a portion of the wall was fallen—then another, but each with such interval, that all lookers-on had grown familiar with the sight of the first dilapidation, before the second was permitted. By and by, that bastion is in ruins, and the city at the mercy

of the enemy, but all has gone on so gradually and imperceptibly that it excites but little apprehension. Now because there is little change to the eye; no change of accustomed names; no overt invasion of old attachments and usages; no hoisting of the flag of the Pope, men may be saying, where is the fear of his coming—for all things continue as they were from the beginning. But, like Samson asleep, their strength is departed and the Philistine is upon them. That strong bastion of our Reformed Church is *Justification by Faith*; erected “upon the foundation of the Apostles and Prophets—Jesus Christ himself being the chief-corner stone.” *That* gone, the temple is taken, the ark is in captivity; “from the daughter of Zion, all her beauty is departed.” What then if there never grow up over the desolate courts of the Lord’s House, the thorns and thistles, and all those rank growths, whose names are in the Breviary of abominations indigenous to Romanism? Satan is well content. The land is desolate. The work is done. A greater display of ruin, might make it only the less permanent.¹

To some readers it may occur that, in the above remarks, the writer has made insinuations disrespectful to the honesty and sincerity of the divines at Oxford. But not so. *They* are in no wise intended, but as they may be *unconsciously* instrumental in the process described. But so is the writer impressed with the Scripture-warnings as to the enmity of Satan against the Lord our Redeemer, who being personally out of reach, in heaven, can only be assailed

¹ *Amissa Articulus justificationis, simul amissa est tota doctrina Christiana.*
—Luther.

through his mystical body—the Church, on earth. So fully does he believe that in these last times, Satan has come down, having great wrath, because he knoweth he hath but a short time,;¹ so does he feel the importance of that Litany, “*That it may please thee to beat down Satan under our feet;*” and so do the signs of the times seem to indicate that the Church of England, as it has been always the strong hold of the truth, is now the grand object of a special effort in these last days of “the Ruler of the darkness of this world;” and so deeply is the writer impressed, by the history of all ages, that it is the good men and strong—the Peters of the Church, whom Satan intensely *desires to have that he may sift them as wheat*—and that out of these he may yet succeed, as he did with Peter, and has often since succeeded, in causing some to fall into his snare, and drag in his traces, and make a stand against the truth, while they know not what they do; that the writer could not adventure on this subject, without expressing these habitual and solemn thoughts of his mind; however liable he might make himself to the false imputation of an unkind, unbrotherly, disrespectful meaning towards the authors particularly referred to in his pages. It is nothing more, however, than these authors not unfrequently say, in substance, of those, their brethren in the Church of England, whom they are fond of distinguishing as Ultra-Protestants, and to whom they unequivocally attribute, not only essential Rationalism, but a direct tendency to Socinianism, and ultimate Infidelity. Now since such features of

¹ Rev. xii. 12.

the system of these unhappy Ultra-Protestants, must, in the judgment of their accusers, be "*not of the light, but of the darkness,*" and consequently of "*the Ruler of the darkness of this world,*" however unconscious the instruments, the present writer may be excused in expressing a similar opinion of the secret instigation of what he considers to be Romanism at Oxford.

Mr. Newman expresses precisely the writer's mind when he says that "Satan ever acts on a system, various, manifold and intricate, with parts and instruments of different qualities, some almost purely evil, *others so unexceptionable, that in themselves, and detached from the end to which all is subservient, they are really 'Angels of Light,' and may be found so to be at the last day.*"¹

¹ Newman on the Prophetical Office of the Church, p. 102. "Taking it for granted," says a writer now of great note at Oxford, "that the Devil had as great a longing since Christ triumphed over him, as he had before, to work the bane of men's souls throughout Europe—it were a brutish simplicity to think he could not, and a preposterous charity to think he would not, minister his receipts in a cunninger fashion, since the promulgation of the Gospel, than he did before; although the poison be still the same. To eat figs, or other more cordial food, with the infusion of subtle and deadly poison, exempts not men's bodies from danger. Much less can speculative orthodoxal opinions of the God-head free men's souls from the poison of idolatrous practices wherewith (in the Romish Church,) they are mingled." "Were rats-bane as simply and grossly ministered to men, as it is to rats, few would take harm by it,"—*Jackson's Works*, b. v. c. xxii.

CHAPTER II.

STATEMENTS PREPARATORY TO THE RIGHT ESTIMATION OF THE OXFORD DOCTRINE OF JUSTIFICATION.

Professions of Oxford Divines concerning the conformity of their doctrine with that of the Church of England—Their account of Ultra-Protestantism—The identity of their system with that of Alexander Knox—The condemnation of the latter, as Romish and dangerous, by certain eminent divines, of diverse schools in the Church of England, before its development, at Oxford, had excited any special notice.

BEFORE proceeding any further, it is proper to state that the Divinity which we propose to examine, is loudly claimed by its advocates to be the middle path, the *Via Media*, of the Church of England, “distinct from the by-ways of Ultra-Protestantism on one side, and neither verging towards, nor losing itself in, Romanism on the other.”¹ The formularies of the Church of England, and the writings of her standard Divines are often and confidently appealed to as exhibiting the precise doctrines of the system. Now it is the simple question how far these pretensions are true, which we propose to institute. But in order to estimate this *Via Media* aright, the first thing is to get a view of the opposing sides between which it professes to pass. Of the one side, viz. of Romanism, we are to speak particularly hereafter. Of the other—ULTRA PROTESTANTISM, a something which occurs with singular frequency in the works of these writers,

¹ Pusey's Letter, p. 14.

what shall we say? What is Ultra Protestantism? We have seen no definition. But according to the use of Dr. Pusey, and others, the name seems to be applied to whatever is *in* religion, or *relating* to it, negatively, or positively, for, or against, only excepting Romanism and Oxfordism; embracing all varieties of cause and effect, doctrine and inference; from the case of those clergy of the Church of England, who are, "in the main, orthodox and sound, in spite of the natural tendency of their principles," through Lutheranism and Calvinism, and every grade of unromish dissent and heterodoxy, down to what is considered *the result of the common tendency*, an entire Rationalism, and Socinianism, *ut nec pes, nec caput uni reddatur formæ*. One would suppose that a coast so undefined would afford but little guidance in keeping the middle way, except as when mariners, under fear of hidden shoals and currents, on an unseen shore, keep as far away as possible.

Some specimens will help us to judge how far the Via Media is really *a middle way*.

Dr. Pusey describes "*a large portion*" of the clergy of the Church of England as holding "that Justification is not the gift of God through his sacraments, but the result of a certain frame of mind, of a going forth of themselves and resting themselves upon their Saviour; that this is the *act* whereby they think themselves to have been justified; and so as another would revert to his "baptism and his engrafting into Christ, and his thus being in Christ, so do *they* this act whereby they were justified." "They sever Justification from Baptism, and make it consist in the *act* of reliance upon the merits of Christ only; sin, ac-

cording to them, is forgiven, *at once*, upon each renewal of this act: and in that, they thus virtually substitute this act for Baptism; a man has no more to do with his past sins, than he has with those remitted by baptism;” according to them “when men have been once brought, in repentance to renounce their sins, and seek reconciliation through the free mercy of Christ—then their sins are done away, they are covered, they can appear no more; the hand-writing is blotted out. This “apprehension of Christ’s merits is to them a full remission of sins, completely effacing them.” “To revert to past sins is to doubt of Christ’s mercy; to bear a painful recollection of it is to be under the bondage of the law; to seek to efface it by repentance is weakness of faith; to do acts of mercy or self-denial, or self-abasement, or to fast with reference to it, is to interfere with ‘the freeness and fulness of the Gospel:’ to insist upon them ‘is to place repentance in stead of Christ.’”¹

It is impossible not to see in this strange caricature, which really applies, in all respects, to no class of the clergy of England, that “*the large portion*” intended is that which is best known in this country by such names as Robinson, Scott, Venn, the two Milners, Simeon; of whose mode of exhibiting the way of salvation, the writings of such living divines as the present Bishop Wilson, of Calcutta, the two Bishops Sumner, one of Winchester, the other of Chester, the Rev. G. S. Faber, &c. are fair examples. True indeed the views of this most honourable and useful body of the English Clergy are very singu-

¹ Pusey’s Letter, pp. 74, 8, 54, 5.

larly overdrawn; one can hardly recognize them under the strained and warped features for which they are made to be accountable; but without doubt, the Ultra Protestantism referred to in the above extracts, is intended to be understood as being displayed in the general mode which appears in that class of English divines, of representing *the nature and essence of the medicine whereby Christ cureth our disease, the manner of applying it, and the number and power of the means.*" Of such views, does Dr. Pusey write as follows: "This abuse of the doctrine of justification by faith sears men's consciences now, *as much as the indulgences of the Romish system did before.* It used to be said that 'the Romish was an easy religion to die in,' but even the Romish, in its corruptions, scarcely offered terms so easy, at all events made not a boast of the easiness of its terms." Then follows an evident preference of the Romish system, on the ground that if it have only "*the stale dregs of the system of the ancient Church,*" *it has the dregs*—"something of the bitterness of the ancient medicine;" it still teaches men "to make sacrifices for the good of their souls;" to accuse and condemn themselves, that so they might find mercy" through Christ—to be "*punished in this world, that their souls might be saved in the day of the Lord.*" We are given distinctly to understand that the modern system of divinity of "*a large portion*" of the English Clergy, is worse than even these stale dregs of the medicine of the ancient Church; because it "stifles continually the strong emotions of terror and amazement which God has wrought upon the soul, and by by an artificial wrought-up peace, checks the deep and searching agony, whereby God, as in a furnace,

purifies the whole man, by the spirit of judgment, and the Spirit of burning." It is "a spurious system, misapplying the promises of the Gospel, usurping the privileges of baptism which it has not to confer, giving peace which it has not to bestow, and going counter to the whole tenor of Scripture, that every man shall be judged according to his works."¹

The same singularly extravagant and most painful strain of condemnation is found every where in Mr. Newman's Lectures on Justification. The following is a specimen. He calls the righteousness of Christ imputed to us for Justification, as held by the "large portion" of the English Clergy, above referred to, "*an unreal righteousness and a real corruption,*" "*bringing us into bondage to shadows*"—"another gospel." "*Away then (he says) with this modern, this private, this arbitrary, this tyranical system, which promising liberty conspires against it; which abolishes sacraments, to introduce dead ordinances; and for the real participation of Christ, and justification through his Spirit, would at the very marriage feast, feed us on shells and husks, who hunger and thirst after righteousness.*"²

It is not the purpose here to say a word, in argument, concerning all these wonderful and most melancholy exhibitions of morbid mind and spiritual discernment. Whoever has paid any serious attention to the writings of the Clergy, thus *professedly* displayed, will need no help in estimating the justness

¹ Pusey's Letter, pp. 56—59.

² Lectures on Justif. p. 61. Extremes meet. Socinnus calls the same doctrine, *fæda, execranda, pernitiōsa, detestanda*.

of the condemnation. But where there is no need of argument, there may be propriety in assertion ; and sometimes there is a solemn duty in assertion, if only for the purpose of bearing our solemn testimony, whatever it may be worth, to some precious, but despised and reviled portion of the truth as it is in Jesus. Such testimony, the present writer feels constrained to give, in this place, after such an afflicting reprobation of what he most solemnly believes to be nothing else than “the glorious Gospel of the blessed God,” our Saviour. Denying entirely the justice of the draft of doctrine laid to the charge of the class of divines professedly described ; but perceiving just enough of truth therein to mark distinctly who compose “the large portion” of Clergy whom our Oxford divines have thus represented as teaching for the way of salvation, “*another gospel*”—a *spurious system*—“*an unreal righteousness and a real corruption,*”—*worse even than the system of indulgences in the Church of Rome* ; the author of these pages does earnestly hope that his name may be counted worthy to take part in their condemnation. If the way here called another gospel, even that of Justification through the obedience and death of Christ, accounted unto us for righteousness, through the instrumental agency of a living faith, be not the only hope of the sinner, then he, for one, has no hope. He has learned of no other “*anchor of the soul sure and stedfast, which entereth to that within the veil.*” He does hope he may be ever identified with that divinity, that way of preaching Christ Jesus the Lord, which instead of a “*reserve*” in making known the precious doctrine of Atonement, instead of treating *salvation by grace, through*

faith, as “*a great secret*,” and *keeping* the secret out of the sight of the ungodly, for fear of “*an indelicate exposure of the sacred mystery*,” as these writers urge,¹ shall lift up the voice to the perishing and penitent, like the Master and Lord, when to the great multitude, on the last day of the feast, he cried, “*If any man thirst let him come unto me and drink* ;” a mode of preaching Christ, that shall ever delight to proclaim to all people a full, perfect and ready salvation to the vilest sinner, whenever, in sickness or health, he turns unto God, truly repenting and believing in Jesus—a salvation which justifies *perfectly, and immediately*, on the act of a living faith, and which sanctifies *perfectly, but progressively*, as the necessary fruit of the same faith; a salvation so perfect and free, that, in the words of Hooker, “although in ourselves, we be altogether sinful and unrighteous, yet even the man which is impious in himself, *full of iniquity, full of sin*, him being found in Christ, through faith, and having his sins remitted through repentance, him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereto by pardoning it, and accepteth him in Jesus Christ, *as perfectly righteous as if he had fulfilled all that is commanded him in the Law*. Let it be counted folly or frenzy, or fury, whatsoever, it is our comfort and our wisdom.”² So testifies our admirable Hooker—most surely an Ultra Protestant, in the matter of Justification, and branded, as others, with the hot denunciation of these Oxford divines. One can scarcely open the works of such

¹ See No. 80 of Tracts for the Times.

² Discourse of Justif. § 6.

writers as Bishops Beveridge, Usher, Reynolds, Andrewes, Hopkins, Hooker, and of the English Reformers in general, without meeting with the very ideas, and often the very words, which have been made the subject of such tremendous condemnation.

Having now obtained some general idea of the divinity in question, by a brief view of one of the opposite sides which it professes to avoid, and of the *extreme antipathy* with which its advocates recoil from that one; we are ready to proceed to a more direct investigation.

Our single object will be to enquire *whether this divinity does preserve, as it professes, the MIDDLE WAY between the extremes of Protestantism, on the one side, and of Romanism on the other*—the way of the Protestant Church of England as indicated in her standards of doctrine, and in the writings of her standard divines; *whether it does not substantially renounce the doctrines of the Church of England, as thus expressed and expounded, in regard to the way of a sinner's justification before God, and its connected truths; and substantially identify itself with those very doctrines of the Church of Rome, on these points, against which the Church of England, in common with all the Protestant Churches of Europe, did in the days of the Reformation most solemnly protest.*

But how great would be the advantage, in favour of a correct conclusion, could this question be pursued entirely aloof from the various temptations to bias, arising out of the present wide-spread feeling in reference to Oxford Divinity. This cannot be. But then, as the next thing, how great would be our aid could we obtain the deliberate judgment of learned

and good men upon the same divinity, expressed *before it came to be identified with Oxford Tracts*; before the peculiar views of Mr. Newman on Justification, and which are now avowed by Dr. Pusey, as those of the Oxford school, had excited any general attention, or drawn any party lines. But the advantage of the opinions of learned and good men, in such circumstances would be greatly enhanced, should they come from those two schools of doctrine in the Church of England, which would be the most likely to differ on such a subject; so that while on one side there would be all ability, candour and fairness, on the other there would be also a special inclination to see matters in a favourable light. Then if the opinions of such men should be essentially the same, the probability that their judgment was right would be exceedingly strong.

The opinions of such men, in such circumstances, and thus concurring, can be produced.

The reader is, perhaps, acquainted with the name and character of the late Alexander Knox, a member of the United Church of England and Ireland, a gentleman of secluded life and high excellence of character; an author of meditative habits of mind, and of extensive research. He was known, while living, to be possessed of some peculiar views on several subjects of divinity, especially those of Providence and Justification. His "Remains," of which the first volumes appeared in 1834, excited no little attention. The notions put forth therein, on the doctrine of Justification, "would appear to have come across the path of our Protestant Divinity (says the British Critic) with a disturbing influence similar to

that of a comet upon the orbit of our globe." Many greatly feared their influence. Others apprehended little from the "meditations of a recluse and solitary thinker whose life exhibited the pattern of every Christian grace."

But whatever were the peculiarities of Mr. Knox, and though they were conceived and written long before those of Oxford, on Justification, had excited any attention; it is distinctly intimated in a late number of the *British Critic*, under its now well-known, though recent, character, as *an organ of the new divinity*, that between the views of Mr. Knox and those of its own *present* school, there is so great an identity that the former was but "*an instance in rudiment*" of what the latter has since developed. Let us cite the words. "*His writings* (says the Reviewer) *are no slight evidence of the intellectual and moral movement under consideration.*" Again: "*He is an instance in rudiment of those great restorations which he foresaw in development. He shares with the eminent writers of the day in the work of advancing what he anticipated.*"¹

Now let us see what were those anticipations of Mr. Knox which are thus spoken of, as being now advancing to development at Oxford. "Of Mr. Knox's more conspicuous peculiarities, none (says the Critic) are more remarkable than those on the subject of *Justification by faith*, and his speculations relative to divine Providence." Now the peculiarities concerning the doctrine of Providence certainly are not referred to as *rudiments* of the present developments at Oxford. It follows that those concerning Justification

¹ *British Critic* No. 56, pp. 40, 41, 42.

are. What then were the peculiar views—what the anticipations of Mr. Knox on this subject, by which he came into such acknowledged identity with the “restorations” at Oxford?

Mr. Knox has declared that “*no writer on this earth is more misunderstood or misrepresented than St. Paul*” upon the subject of Justification.¹ “I greatly suspect, (he writes) that the time is not very distant when even Theological Creeds will be brought to a PHILOSOPHICAL TEST, and be discarded, should they not stand the trial. At such a season, I have little hope for those who are only acquainted with St. Paul, through the interpreting medium of Luther or Calvin, Dr. Owen or Mr. Romaine. Confident I am, they will awake and wonder how they could have dreamed of MAN’S CHIEF HOPE resting on any ground but that MORAL ONE upon which our omniscient Lord himself has placed it—‘*Blessed are the pure in heart,*’ &c; or of a state of favour with God existing, for one moment, independently of moral qualification. They will, I doubt not, at length, discover this strange defect in the present favourite system.”² This then is the sum of Mr. Knox’s anticipations on this head; viz.—1st. “The application of a *philosophical test* to the Scripture doctrine of Justification, and the discarding of whatever abides not that fire.—2d. The passing away, as a dream, of the doctrine of Justification by the *extrinsic righteousness* of Christ, *accounted to us by faith, only*, and the substitution of a Justification resting exclusively upon the *moral* basis of *an inherent personal righteousness.*”

¹ Remains, vol. 1, p. 284, 285,

² Ib. p. 315.

These then are the views which Mr. Knox "*shares with the eminent writers of the day in advancing,*" which constitute a part of "*these great restorations which he foresaw in development*"—and of which he himself was "*an instance in rudiment.*" So then by the volunteer-profession of the Oxford school itself, as declared by its present organ, the British Critic, the theology of Mr. Knox on the subject of Justification was *essentially their own*. Further proof of this identity will appear by and by. At present we have enough to warrant the introduction of some account of Mr. Knox's doctrine, with a view to the opinions upon it which we have promised.

His system is thus expressed in his own words: "In St. Paul's sense, *to be justified* is not simply, to be accounted righteous; but also *and in the first instance, to be made righteous by the implantation of a radical principle of righteousness.*"¹ "What I am impressed with is: that our being reckoned righteous before God, always and essentially implies *a substance* of righteousness *previously* implanted in us; and that our Reputative Justification is the *strict and inseparable result of this previous efficient Moral Justification*. I mean: that the reckoning us righteous *indispensably presupposes an inward reality of righteousness, ON WHICH THIS RECKONING IS FOUNDED.*" This Justified State, Mr. Knox says, is "simply and essentially a state of *Spiritual Vitality*"—that is: to be Justified is nothing more, nor less, than to be *spiritually alive*—a state which, he says, "*when duly cultivated, thrives and advances,*" "*when neglected, withers and*

¹ Treatise on Redemption and Salvation in Remains, vol. 11, p. 60.

dies.”¹ In common words, to be Justified is just to be in a state of *sanctification*, “simply and essentially.” They who are in this Justification, he says, “derive all their comfort *not from abstract reliance on what Christ did for them in the days of his flesh*, but from *consciousness of his effectual grace within them*.”² “How completely this system (says Mr. Knox, with serious truth) sweeps away the *merely forensic system*, leaving it neither root nor branch, I need not say more to illustrate.” Mr. Knox anticipates the day when men “will awake and wonder how they could have *dreamed* of Man’s chief hope resting on any ground but that *Moral one—Blessed are the pure in heart*,”³ &c. He assures us that never, till the Reformation, was the theory in vogue, “of a *doctrinal faith, giving ease to the conscience, through reliance on what Christ has done to satisfy divine Justice*.”

The sum of the doctrine is this:—We are justified not by what Christ has done for us *externally*, when in the days of his flesh he offered himself a sacrifice for our sins, which would be to be justified by a righteousness *extrinsic and accounted to us*; but by what Christ works in us *internally*, by his Spirit, a righteousness *infused*, instead of *accounted, internal and inherent, personal* righteousness, an effectual, inwrought grace *on which our Justification is exclusively founded*. *This inherent righteousness however is not acquired except through faith and the merits of Christ*.

Now there are few living writers in the present day whose opinion upon the question how far this

¹ Treatise on Justif. in Rem. vol. 1. p. 306 & 311.

tism in Rem. vol. p. 516, 517.

² Treatise on Bap-

³ Rem. vol. 1, p. 315.

doctrine of Mr. Knox partakes essentially of Popery, would command more attention in the Church of this country, than the Rev. George Stanley Faber, whose well-known learning is accompanied by an unquestioned and single love of the truth, and a spirit of moderation in all things. From his able pen we have been favoured with a lucid and learned volume on “the Primitive Doctrine of Justification;” a work highly to be commended for its clear and vigorous setting forth of the doctrine of the Scriptures, and of the Church, on that head. Its main object is to exhibit the divinity of Mr. Knox in comparison with that of Rome, of the Church of England, and of the Scriptures. In that work, Mr. Faber writes as follows: “so far as I can perceive, THERE IS NO DIFFERENCE BETWEEN THE DOCTRINE ADVOCATED BY HIM (Mr. Knox) and THE DOCTRINE OF THE COUNCIL OF TRENT—that *Man is justified before God not by the extrinsic righteousness of Christ, but by an intrinsic righteousness which really as much belongs to him, as his soul or his body belongs to him, being inherently infused into him by God, through faith* in our Lord Jesus Christ.

“Mr. Knox and the Tridentine Fathers and the Schoolmen, with whatever subtle distinctions and explanations, make the *Procuring Cause of Justification* to be *our own infused and therefore inherent and internal righteousness*.

“The Church of England, on the contrary, and all the other Reformed Churches, make the *Procuring Cause* to be *the extrinsic righteousness of Christ apprehended and appropriated by the instrumental hand of Faith*.

“With respect to the necessity of holiness, both in

thought, and in word and in work, as AN INDISPENSABLE QUALIFICATION for the kingdom of heaven, all parties are agreed.

“But when they come to treat of the place, which in the economy of Justification, is occupied by Holiness, they differ considerably, and INDEED ESSENTIALLY; for this in truth is the hinge upon which the controversy turns.”¹ “I think it is indisputable both that the Church of Rome teaches the doctrine of Justification *by the merit of our own inherent righteousness*; and that Mr. Knox, without any perceptible difference, has adopted *the very same system*. In other words, the Church of Rome and Mr. Knox have alike confounded together, *the Righteousness of Justification, which is perfect, but not inherent, and the righteousness of Sanctification, which is inherent, but not perfect*. Whence, overlooking the theological fact that *the one is consequential to, and distinct from, the other*, they have, in truth, made the two altogether identical; and the natural, or rather the inevitable result has been, that the office of the former they have ascribed to the latter.” “It is painful to say that I cannot but deem the views of Mr. Knox, in regard to the doctrine of Justification, HIGHLY DANGEROUS, AND ESSENTIALLY UNSCRIPTURAL.”²

We have now exhibited the opinion of a writer who, however learned and excellent and moderate, and of good report for fairness and candour, is not of that class of divines in the Church of England, with which (the Oxford school excluded) the peculiarities

¹ Faber's Prim. Doc. of Justif. Pref. xviii. xx.
pp. 36 and xxiii.

² Prim. Doc. of Justif.

of Mr. Knox would be likely to find the nearest sympathy. The work of Mr. Faber was published in 1837. The Lectures of Mr. Newman on Justification were not then before the public, and his peculiar views on that subject had excited but little attention.

The class of English theologians most likely to sympathise with Mr. Knox from a general similarity of tastes, and aversions, and modes of viewing matters in the Church, is that which was represented by the *British Critic*, till such time as that Review, having changed hands, was transformed into a decided advocate of those very peculiarities of Oxfordism, of which Mr. Knox was "the rudiment." In several numbers of that work, in the years 1835 and 1838, we have reviews at large of Mr. Knox's Remains. From no quarter could a more favourable judgment of that writer have been expected. It is the very source from which we should desire an opinion for comparison with that of Mr. Faber. The *Critic* writes as follows: "Closely connected with Mr. Knox's speculations on the ways of God in justifying the believer, was his mode of contemplating the one great Sacrifice once offered for the redemption of the human race. According to the notions usually entertained by Protestant divines, *the cross of Christ is the grand and central object in their system of theology*. Thus it is we believe, for the most part, *with those who profess the truth for which our martyr Bishops poured out their souls unto death*. But this, it must be acknowledged, *was not precisely the view of redemption which presented itself to the meditations of Alexander Knox*. THE CROSS WAS NOT THE CENTRAL OBJECT OF HIS DIVINITY. It held a somewhat

remote and subordinate position. *His chief reliance was not so much on what Christ had, once for all, effected for the whole human race, as upon that which Christ stands pledged to accomplish within the heart of every true believer. The blood of sprinkling is supposed to have done little more than to satisfy him that the destroyer had once been averted from his dwelling; and to have given him no distinct assurance that a preservative and healing power was continually present with him.*" The Reviewer supposes himself asking Mr. Knox such questions as the following: "Has the remission of sins passed away with the waters of baptism? Is it no more than a mere transitory absolution? Is every lapse and failure, in the subsequent life of the Christian, to be engraven on the rock? Has the Saviour's blood no healing or absolving virtue for them who may still appear to be more or less afflicted with the taint of our original distemper?" To these questions the Reviewer says—and coming from such a source, in reference to the consequence of such views, we would mark what he says with special emphasis: "Were we to answer *according to the spirit of Mr. Knox's theology*, we do not see how we could do otherwise, than answer them in a manner which might send *despair into many a contrite and broken spirit*, and lead to the apprehension that all but a very minute and insignificant remnant of mankind were indeed LEFT WITHOUT A SAVIOUR." In agreement with Mr. Faber, the Critic says, "*On the whole matter he does seem to us somewhat unwarrantably to identify the remission of sin, with deliverance from the bondage (the inherent corruption) of sin.*" He affirms,

or, at least he plainly and pointedly intimates, that they *are one and the same thing*. The whole tenor of his speculations seems to imply *a denial of the Christian's right to fly to the cross, when troubled with the conscience of sin*. According to him the blood of Christ has, once for all, given us access to the Father. Having done this, *its propitiatory virtue passes away*. We have nothing more to do with it, than as we find the office of the Sanctifier, which it has purchased for us, realized in our hearts, &c. NOW THIS WE CONFESS, (continues the Critic,) DOES APPEAR TO US TO BE SOMEWHAT FEARFUL SOUND OF DOCTRINE. It nullifies at once the dying words of Hooker, which are constantly in the thoughts of every humble Christian, 'Lord I plead not mine own righteousness, but the forgiveness of my unrighteousness for the sake of Him who came to purchase a pardon for penitent sinners.' It almost deprives the word *pardon* of any meaning, except in its application to those who are taking their first step from death to life. In short, it does appear to us, to have been conceived *in strange forgetfulness of the office and character of Him who will neither crush the broken reed, nor tread out the smoking flax.*'¹ Again, in another number of the Critic, "Mr. Knox professed himself utterly unable to imagine that the Deity would ever confer upon us a title to which there was nothing actually corresponding in ourselves—declare any one to be righteous, or account him to be righteous, or deal with him as righteous, *otherwise than with reference to some moral quality inherent in that individual.*"

¹ Review of the Remains of Alexander Knox.—British Critic for July 1838.

After all this we are not surprized that the Reviewer is prepared to avow a conclusion so similar to that of Mr. Faber, as the following, viz. that the above difficulty “drove Mr. Knox into a theory which, IT CANNOT BE DENIED, APPROXIMATES VERY CLOSELY TO THE EXPLODED THEOLOGY OF ROME.”

But, adds the Reviewer, “the approximation did not much discompose him. His greatest embarrassment arose from the *manifestly imputative or forensic* language of certain of our formularies. But he extricated himself from the objection, by affirming that God PRONOUNCES *us to be righteous, simply because He has MADE us so.*”¹

Now from the concurrent judgments of two writers, so diverse as to their respective schools, and each so prominent, as Mr. Faber and the recent editor of the *British Critic*, the reader may see what is *Romanism*, as to this main doctrine of salvation and great point of the English Reformation; what it is for a distinguished member of a Protestant Church to be *identical* with Romanism, or to *approximate very nearly thereto*, in his most important published opinions; how it is that a man, very eminent for reading and thought, of very pure motive, serious spirit, and high elevation of character, as Mr. Knox certainly was, may be “beguiled by philosophy” (so called) or something else, into a singular departure from the simplicity of the Scriptures, and from the plainest declarations of his Church, into a singular abandonment of the very life-vein of the blessed system of redemption, and a distinct adoption of that by

¹ *British Critic*, No. lxvii, p. 89.

which the whole gigantic system of anti-christian error, in the Church of Rome, has always lived and had its being; that very thing, in which, says Hooker, that Church *differs from ours in the nature and essence, and manner and means of applying the medicine whereby Christ cureth our disease*; and lastly, how it is, that a writer may *be* and may *do* all this, and yet *be*, as Mr. Knox doubtless was, an opposer of Rome in several of those particulars in which her doctrines are usually considered the most offensive.

Having now seen the character of Mr. Knox's doctrines and anticipations, we recur to the claim put forth by the school at Oxford, to the connection between him and them, his views and their views; his rudiment and their development; his anticipations and their fulfilment; his hopes of restorations, and the concurrence of his writings with their writings in the bringing of them about; and we ask, what inference is to be drawn? What else can be inferred than that the doctrine of Justification in the Oxford School, is precisely that which, in the judgment of Mr. Faber, is *identical with that of Rome, "highly dangerous and essentially unscriptural,"* and in the judgment of the British Critic, under its former management, is "*a fearful sound of doctrine*;" "*approximates very closely to the exploded theology of Rome*," a form of doctrine which, in the words of the Critic, does away with almost the whole substance of pardon, except in the initial step of a Christian; removes the cross of Christ from its central position in the system of Christian verity; sends despair into many a contrite spirit; deprives all but a

precious few of the consolations of a Saviour; nullifies the only refuge of the dying Hooker; a doctrine "conceived in strange forgetfulness of the office and character of the blessed Redeemer." Alas! what would such men as Beveridge and Usher and Hall and Andrewes and Hooker and Cranmer, who were never awakened from that "DREAM" of a hope based *exclusively upon the perfect righteousness of Christ, imputed, through faith*, till they awoke in the white raiment of a personal righteousness, made perfect, in heaven; what would they say to such restorations? And yet have we not reason to believe from what we have now seen, so far as the opinions of the writers, who have been quoted, are to be relied on, that such will appear on further investigation to be the precise nature and the awful consequences of the restorations which Oxford divinity is aiming at, in the Protestantism of the Church of England?

Old English Churches, erected in times of dominant Romanism, and for the superstitious purposes of old Romish worship, but long since reformed, have sometimes presented examples of similar restorations. Under the process of repair, when some later erection has been removed, there has sometimes been suddenly revealed, to the great delight of the *antiquary*, an ancient "*rood-loft*"—the old "chamber of imagery" and *conservatory of idols*, the symbol of "the mystery of the man of sin," "*an instance in rudiment*" of "*the exploded theology of Rome.*"¹

¹ Of the rood-lofts of the old English Churches, prior to the Reformation, some extended along the whole width of the nave and aisles; smaller ones extended merely across the chancel-arch and over the screen, and were used for

From similar restorations in doctrine, it behoves the whole Church most earnestly to pray "*Good Lord deliver us.*"

the purpose of setting up the rood with its attendant images. The present organ-lofts of the cathedrals were once the rood-lofts. Where in many small churches, there was no loft or gallery for such purposes, a beam extended across the chancel-arch, to which the rood and other images were affixed.

CHAPTER III.

THE DOCTRINE OF OXFORD DIVINITY AS TO THE RIGHTEOUSNESS OF JUSTIFICATION, EXHIBITED.

To set forth the precise doctrine of Oxford Divinity, as to the way of Justification, the object of this chapter.—The main question of Hooker, as to the Romish doctrine, adopted here—The great point of enquiry stated—The Scriptural use of the word Justification—Two kinds of righteousness, asserted by Hooker, Beveridge, Andrewes—Only one by Oxfordism—This opens the door to the divinity of Oxford, as well as of Rome—That one righteousness, made identical with Sanctification—What is meant in this divinity by Imputation, Accounted, &c.—Extended proof that it makes Sanctification the same as Justification—The position in which it puts the cross of Christ—The use it makes of the merits and passion of Christ—Its effect upon the consolations of the believer—Singular effort to escape from being identified with Romanism, by denying what was before asserted as to Sanctification and Justification being essentially one—The same in Mr. Knox—This doctrine shown in Osiander—Concluding observations.

IN the last chapter, the acknowledged "*rudiment*" of Oxford divinity, as exhibited in the writings of Alexander Knox, was shown to have been pronounced by two eminent writers of high authority in their respective schools, to be "*highly dangerous*, and "a very near *approximation*" to, if not essentially identical with, Romanism. The chief importance of the opinions thus adduced, independently of the standing of their authors, arises from the consideration that they are derived from those two classifications of the clergy of the Church of England, whose diversities of opinion in other matters are just such as should make their concurrence, on this point, the more impressive. They were published, moreover, at a time

when the peculiarities of Oxford Divinity, on the subject of Justification, had excited but little attention, and consequently, when they were wholly free from all suspicion of such party-bias, as the present excitement, in reference to those peculiarities, may be supposed to produce. From the concurrence of such opinions, in the one point of attributing to the "*Rudiment*" a decided character of Romanism, as to some of the most vital parts and applications of Gospel truths, we may surely enter upon our further investigations of the "*Developments*" of Oxfordism, with a strong presumptive reason to anticipate that, if Romanism was apparent in the germ, much more will it be seen in the half-grown tree.

We now address ourselves to the work of setting forth the precise doctrine of Oxfordism, as to *Justification before God*.

The manner in which the Judicious Hooker commences the same work with Romanism will answer as well in the present case.

He begins with a statement of the precise points of agreement and disagreement between the doctrine of the Church of Rome and that of the Church of England.

"Wherein do we disagree? We disagree about *the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and power of means which God requireth in us for the effectual applying thereof to our souls' comfort.*"¹

These assuredly are most grave matters of disa-

¹ Hooker's Discourse on Justific. § 4, 5.

greement. But they are precisely those on which we charge the divinity under consideration with being essentially opposed to the doctrine of the Church of England, and identically Romish.

The present chapter will be occupied with an exhibition of what this system teaches as to "THE NATURE AND ESSENCE OF THE MEDICINE WHEREBY CHRIST CURETH OUR DISEASE."

Now Justification, according to our eleventh Article, is the being "*accounted* RIGHTEOUS *before God.*" Hence it presupposes some *righteousness*, as its essential basis. "The nature and essence of the medicine," is simply the nature and essence of that righteousness. Hence the great question has always been, as Hooker gives it: "*What is the righteousness whereby a Christian man is justified?* or as Mr. Newman, in the name of Oxford divinity, states it, "*what is that which constitutes a man righteous in God's sight?*"¹ or, as the learned Chemnitz, representing the Reformers in their controversy with the Divines of the Council of Trent, states it: "*What is that which we are to interpose between the anger of God, and our sins, so that on account thereof, we may be absolved from the sentence of condemnation, received into the favour of God, adopted as sons, and accepted to everlasting life.*"²

It will materially assist in the development of the answer, given, in Oxford divinity, to this fundamental question, if we first occupy a few moments in considering the Scriptural use of the word *Justification*, as bearing upon the nature of the *righteousness* by which we must be justified. The following, from

¹ Lectures on Justification, p. 144.

² Examen. Dec. Conc. Trid. p. 144.

the late Charge of the Author, on Justification, will answer the purpose.

The Justification of a sinner must be in one of two ways. It must be either by a *personal change in a man's moral nature*, or by a *relative change in his state*, as regards the sentence of the law of God. The former justification is opposed to unholiness; the latter, to condemnation; the one takes away the indwelling of moral pollution; the other, imputation of judicial guilt. If we understand Justification, in the first sense, as expressing the making a man righteous, "*by an infusion of righteousness*," as Romanism expresses it, we make it identical with *Sanctification*, and therefore, it is as gradual as the progress of personal holiness, and never complete till we are perfected in heaven. But how will that sense appear in such a passage as that wherein it is said: "He that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord." Not to speak of the evident opposition in this passage between the words *justify* and *condemn*, implying in both a *judicial* and not a *moral* change; how could it be *an abomination* to the Lord to justify the wicked, by *making* him personally holy, by an infusion of personal righteousness. But if we take Justification in the latter sense, as indicating a relative change, it is then a term of law, understood judicially, and expresses the act of God, in his character of Judge, deciding the case of one accused before him, and instead of condemning, acquitting him; instead of holding him guilty, accounting him righteous, so that he becomes the man of whom David speaks—the happy man "unto whom the Lord imputeth no sin."

In relation to the former sense, there is not a place

in Scripture wherein the word Justify, in any of its forms, is used, in reference to remission of sins, that can be so interpreted. As to the latter, the judicial sense, there are passages, very many, in which it can with no appearance of reason, be understood in any other.¹ This sense is specially manifest where *Justification* is spoken of as the opposite of *condemnation*. Take Rom. v. 18. "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Here, most evidently, Justification imports a judicial clearing from the imputation of guilt, in the precise sense and degree in which condemnation imports a judicial fastening of the imputation of guilt. The same appears in Rom. viii. 23. "Who shall lay any thing to the charge of God's elect? It is God that *justifieth*; who is he that *condemneth*?" Here is the idea of a court, a tribunal, a person arraigned; the accuser is called; the whole is judicial; and if, by the condemnation spoken of, we could understand an act of the Judge making the accused guilty by the infusion of unrighteousness; then also by the Justification spoken of, we might understand an act of the Judge making the accused just by an infusion of righteousness; but if this interpretation would be absurd in the former case, so must it be in the latter; for the two must evidently be interpreted alike.

But it is not necessary to go very particularly into the proof of the judicial sense of the word Justification in the Scriptures. The great matter is to keep clear the essential difference between Justification

¹ See Job ix. 2. 3. Ps. cxliii. 2. Rom. iii. 8. Acts xiii. 39.

and Sanctification; between the former, as opposed to the imputation of guilt, and the latter, to the indwelling of unholiness; the former as a restoration to favour; the latter, to purity; this, as the act of God within us, changing *our moral character*; the other, as the act of God without us, changing our *relative state*; blessings inseparable indeed, but essentially distinct. "There be two kinds of Christian righteousness; (says Hooker) the one without us which we have by imputation; the other in us, which consisteth of Faith, Hope, Charity, and other Christian virtues—God giveth us both the one justice and the other; the one by accepting us for righteous in Christ; the other by working Christian righteousness in us."

In Bishop Beveridge, of most venerable memory, we thus read :

"It is evident that the Holy Ghost useth this word Justification to signify a man's being accounted, or declared, not guilty of the faults he is charged with, but in that respect a just and righteous person, and that too before some Judge, who in our case is the supreme Judge of the world. And this is plainly the sense wherein our Church also useth the word in her articles: for the title of XIth Article is thus: '*Of the Justification of Man*:' but the Article itself begins thus: 'We are accounted righteous before God,' &c.—which clearly shows that in her sense, to be justified is the same with being *accounted* righteous before God; which I therefore observe that you may not be mistaken in the sense of the word as it is used by the Church and by the Holy Ghost Himself in the Holy Scriptures, like those who confound Justification and Sanctification together, as if they were one and the same thing: although the Scriptures plainly distinguish them; Sanctification being God's act in us, whereby we are made righteous in ourselves; but Justification is God's act in Himself, whereby we are accounted righteous by him, and shall be declared so at the judgment of the great day."¹

¹ Beveridge's Sermons No. 74.

Such then being the *judicial* or *forensic* sense in which man is said to be justified before God, a sense so essentially important to be kept distinctly in mind, that, as Bishop Andrewes says, “we shall never take the state of the question aright unless we consider it in this view;”¹ and since a judicial process implies *a law*, according to which it is conducted, and a law requires, of course, *a perfect fulfilment* of its precepts, in other words, *a perfect righteousness*, before any can be justified by sentence of the Judge; the question occurs, *by what righteousness is a sinner to be justified before God?*²

The reader is requested to mark particularly “the two kinds of Christian righteousness” spoken of by Hooker as above—the one NOT IN US, which we have by imputation,” whereon Justification, which Beveridge calls “the act of God IN HIMSELF” is based; the other IN US, a personal, inwrought righteousness, which constitutes our Sanctification, and which Beveridge calls “God’s act” not in *himself*, like the other, but “in *us*, whereby we are made righteous in ourselves.” “That both these there are, (says Bishop Andrewes,) there is no question.” But let us quote this great divine more fully.

“In the Scripture, there is a *double* Righteousness set down, both in the Old and in the New Testament. In the Old, and in the very first place that Righteousness is named in the Bible: ‘Abraham believed, and it was *accounted* unto him for righteousness.’ A Righteousness *accounted*! And again, (in the very next line) it is mentioned, ‘Abraham will teach his house to do *Righteousness*.’ A righteousness *done*! In the New Testament, likewise. The former, in one chapter, (Rom. iv.) no fewer than *eleven* times; *Repu-*

¹ Sermons (Justification) fol. 725. ² Charge by the Author on Justification.

tatum est illi ad justitiam—‘It is accounted to him for righteousness’—a *Reputed* Righteousness! The latter in St. John—‘He that *doeth* righteousness, is righteous’—a *Righteousness done*! Of these, the latter, Philosophers themselves conceived, and acknowledged; the other is proper to Christians only, and altogether unknown in Philosophy. The one is a quality of the party. The other an act of the Judge declaring or pronouncing righteous. The one, ours by influence or *infusion*; the other, by *account*, or *imputation*. *That both these there are, THERE IS NO QUESTION.*’”

The reader is requested to mark the words of Bishop Andrewes, that, of the existence of these two kinds of righteousness, so distinct in nature and office, and yet equally necessary, *he knew of no question*. This fundamental distinction between the righteousness of Justification, and that of Sanctification, so universal in Protestant Divinity, is found by Hooker, as in other places of Scripture, so especially in that notable passage of St. Paul, (1 Cor. i. 30) where the Apostle says, “Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption.” Here most evidently there is a righteousness spoken of, which is as much distinguished from sanctification, as wisdom is made distinct from righteousness. Hence, says Hooker, on this passage, Christ is made “Righteousness, because he hath offered up himself a sacrifice for sin; Sanctification, because he hath given us his Spirit.”² And this very distinction does he consider the key to the whole controversy on the subject of Justification, with the Church of Rome. “It openeth the way (he says) to the understanding of that *grand question*, which hangeth yet in contro-

¹ Sermon on Justification.

² Discourse of Justification, § 2.

versy between us and the Church of Rome, about the matter of Justifying righteousness.”¹ It is a distinction which the Church of Rome entirely denies; and which the Church of England, with all the Churches of the Reformation, has most earnestly maintained, as fundamental in the Gospel plan of our salvation.

Now it is precisely the same distinction that opens the way to the understanding of the whole controversy between the doctrines of the Church of England, and the derived Church in America, on the one hand, and those of Oxford divinity on the other, as to *the matter of Justifying righteousness*. The whole of Oxford Divinity is founded upon *the denial* of that distinction, which we have expressed above in the words of St. Paul, and his expositors, Hooker, Bishops Andrewes and Beveridge. While, on the contrary, the whole of the divinity of the Reformed Church of England, as to the way of salvation, is founded upon the belief of that distinction. The latter asserts a righteousness *external* and *imputed*, and also a righteousness *internal* and *innvrought* by the Spirit; the two inseparably connected indeed, but of very different natures and offices. The former acknowledges that only which is *internal* and *innvrought*. And this is the key to all the labyrinth of Oxfordism, precisely as it is also to all the sinuosities of Romanism.²

¹ Discourse of Justification, § 3.

² “In all doctrinal discussions, the undeveloped germs of many diversities of practice and moral character lie thick together, and in small compass, and as if promiscuously and without essential differences. The highest truths differ from the most miserable delusions, by what appears to be a few words or letters.”
—Tracts for the Times, No. 79, Am. Ed. vol. iii. p. 513.

Mr. Newman, in his Lectures on Justification, writes as follows :

“ It is usual at the present day to lay great stress on the *distinction* between deliverance from guilt, and deliverance from sin ; to lay down as a first principle, that these are two coincident indeed, and contemporary, but *altogether* independent benefits, to call them *justification and renewal*, and to consider that any confusion between them argues serious and alarming ignorance of Christian truth.” “ This distinction,” Mr. Newman says, “ IS NOT SCRIPTURAL.” “ In truth, Scripture speaks of but one gift which it sometimes calls *renewal*, sometimes *justification*, according as it views it, passing to and fro, from one to the other, so rapidly, so abruptly, as to force upon us irresistibly the inference that they are *really one*.”¹

Some fifteen or twenty pages are occupied by Mr. Newman in making good this position, so directly in the teeth of the doctrines given above, from Hooker, &c., as the very corner stone of his system.

Then, since in the view of these divines, there is but one righteousness, and that is the righteousness of renewal or sanctification, and called the righteousness of Justification, only because viewed sometimes in a different aspect or relation ; it is, of course, to be inferred that when we ask the great question of the Reformation, “ what is that on account of which we may be absolved from the sentence of condemnation, received into the favour of God, adopted as sons and accepted to everlasting life ;” or, to use the words of Hooker, “ what is that righteousness whereby a Christian man is justified ?” The answer of Oxford divinity can be nothing else than that the righteousness of *renewal or sanctification* is that righteousness.

This is expressly stated by Mr. Newman as follows :

¹ Newman's Lect. pp. 42, 43 ; also pp. 120, 129.

“ One side says that the righteousness in which God accepts us is *inherent*, wrought in us, by the grace flowing from Christ’s atonement ; the other says it is *external, reputed*, being Christ’s own sacred and most perfect obedience on earth, viewed by a merciful God, as if it were ours. And issue is joined on the following question, whether Justification means in Scripture, *counting* us righteous or *making* us righteous.”¹

Now which of these two sides does Mr. Newman select? The latter most decidedly. That the mere *word* Justification, means *counting* us righteous, or *imputing* to us righteousness, he must get into his system, some how or other, since he grants that “ but one passage can be produced where justification is used for *making* righteous, and there the reading is doubtful.”² Indeed, no one can assert more strongly than Mr. Newman the exclusively forensic or judicial use of the *word* “ Justify,” in the Scriptures.

“ Justification extends to the present, as well as the past ; yet, if so, still it must mean an *imputation* or *declaration* ; or it would cease to have respect to the past. And if it be once granted to mean an imputation, it cannot mean any thing else ; for it cannot have two meanings at once.”³

But while the *name* is forensic and imputative, the thing (he says) is moral and effective. Justification is nominally accounting us righteous, really it is making us righteousness.

“ I would thus explain myself.” “ To justify *means* counting righteous, but includes *under* its meaning ‘ making righteous ;’ in other words the sense of the *term* is counting righteous, and the sense of the *thing* denoted by it is making righteous. In the *abstract*, it is counting righteous, in the *concrete*, a making righteous.”⁴

Thus, while the Scriptures, as Mr. Newman so distinctly grants, never mean by the *word*, Justifica-

¹ Lectures, p. 67.

² *Ib.* p. 75.

³ *Ib.* p. 72.

⁴ *Ib.* p. 70.

tion, the *making* of us personally righteous, and always mean by it the *accounting* of us righteous; they never mean by the *thing*, Justification, the *accounting*, but always the *making* of us righteous.

Then what can this writer mean by imputation or the accounting of righteousness, on the part of God, to the sinner? To this question the reader's attention is especially requested, because it is the free use of such familiar words, in these writings, which has made so many readers suppose that the difference between them and those who object to them cannot be of much importance. Now the sense of the Church of England, as to *imputation*, is thus given by Bishop Beveridge, on the Article "of Justification."

Having quoted the text which speaks of Christ, as having been made *sin for us, that we might be made the righteousness of God in him*, (2 Cor. v. 21,) he says:

"How was Christ made sin for us? Not by our sins *inherent* in him, that is horrid blasphemy; but by our sins imputed to him, that is true divinity. And as he was made sin for us, not by the inhesion of our sins in him, but by the imputation of our sins to him; so we are made the righteousness of God in him, by the imputation of his righteousness to us, not by the inhesion of his righteousness in us. He was accounted as a sinner, and therefore punished for us; we are accounted as righteous, and therefore glorified in him. He was accounted as a sinner, for us, and therefore he was condemned, we are accounted as righteous in him; and so we are justified. And this is the right notion of justification, as distinguished from sanctification. Not as if these two were ever severed or divided in their subjects; no, every one that is justified, is also sanctified; and every one that is sanctified, is also justified. But yet, the acts of sanctification and justification are two distinct things; for the one denotes the imputation of righteousness to us; the other, the implantation of

righteousness in us. And, therefore, though they be both the acts of God, yet the one is the act of God *towards* us; the other is the act of God *in* us. By our sanctification, we are made righteous in ourselves, but not accounted righteous by God; by our justification we are accounted righteous by God, but not made righteous in ourselves."

Let not the reader suppose that it is in any such sense as this of Beveridge, which is no other than the ordinary sense, that Oxford divinity speaks of righteousness being accounted or imputed unto the sinner—what then?

"It is *a sort of prophecy*, (says Mr. Newman,) announcing God's purposes (of *making* us righteous) before the event and working towards their fulfilment."¹ This he illustrates by the prophecies. As the chosen people were accounted as being already formed, when as yet they were only promised, because God intended to form them; "such is justification as regards an individual," so far as he is accounted just.² God intends to make him righteous, and therefore declares him to be righteous, and with the declaration, sends forth the power that begins the work. Thus,

"In justification the whole course of sanctification is *anticipated, reckoned, or imputed* to us, in its very beginning." "It is a pronouncing holy, while it proceeds to make holy. As Almighty God in the beginning created the world augustly and in form, speaking the word, not to exclude, but to proclaim the deed—so does he now (in Justification,) create the soul by the breath of his mouth, by the sacrament of his voice."³

So then, for God to *make* us righteous, and to *create* the world by His word, are, in reference to imputation, similar events. Just as far then as you could,

¹ p. 89.

² p. 89.

³ p. 79, 80.

with any propriety, call the creation of the world a *forensic* or *judicial* act, because it was preceded by God's word, so far, and only so far, is the justification of the soul forensic or judicial, being, (according to Mr. N.) a new creating act, preceded by "the voice of the Lord." Precisely so far as the world may be said to have been *accounted* as created, before it was created, because God *intended* to create it, and because, with His word, indicating his will, He sent out his power to effect that will; so far, according to Mr. N., is the sinner said to be *accounted* righteous, before he is righteous, because God *intends* to make him righteous, and, with the will declared, sends forth the grace that renews his heart and accomplishes his sanctification. Thus we read that:

"*Imputed righteousness is the coming in of actual righteousness. They whom God's sovereign voice pronounces just, forthwith become just. He declares a fact, and makes it a fact by declaring it. He imputes, not a name, but a substantial word, which, being engrafted in our hearts, is able to save our souls. God's word effects what it announces.*"¹

¹ Lectures pp. 86, 87, and the whole of Lecture III.

Should a physician, having a full intention and a full ability to heal a sick man, say to him 'I will heal you,' and instantly begin to effect a change in his health, which, if continued, would result in entire restoration, and should that man be already, by that physician, *accounted* well, or be said to have *imputed* health, the case would be precisely parallel to what Mr. N. understands by *accounting* righteous as distinct from *making* righteous. In other words, imputed righteousness is simply a *promised, declared and imperfectly-accomplished Sanctification*.

Mr. Newman, in a note, refers to Mr. Knox, as illustrating his view of *accounting* righteous, by precisely the same reference to the creation, and in the same sense—(see note on p. 87 of Lectures.) The following is the illustration of Mr. Knox, as interpreted by the British Critic: "In the creation God said *Let there be Light, and there was Light*; and then he saw that the *Light was good*. So in the work of redemption, God says to the chaos of our fallen nature, let there be light, and there is light, even the light of faith, the grand *vital-*

And this is all that Mr. Newman means by that *forensic* sense of the word Justification so universal in the Scriptures. It never means (he says) the *making* us righteous; and yet it differs from that sense, only so far as the command, "*Let there be light,*" differs from the act of God *creating the light!* What is this but most egregious trifling with a most sacred subject: a violent subjection of a plain scriptural doctrine to the most crushing screws of system-making, till it is flattened to nothingness, for the purpose of rendering it admissible into a frame-work of doctrine previously set up, independently of the most manifest testimonies of Inspiration?

Now since, according to Mr. N., Justification is an accounting of us righteous only "in the sense of the *term*;" and since it is a *making* of us righteous "in the sense of the *thing* denoted by it;" and as we are seeking for a thing, when we ask what is the righteousness by which we are justified, and care only for terms, so far as they denote things; we must be excused, if we lay aside the above distinctions, as vain and worthless, and conclude that Justification, according to Mr. Newman, is neither more nor less than *making* us righteous, by "a righteousness *inherent,*

izing principle. And when once this light is actually given, he pronounces the individual to be a child of light. In other words, he *accounts* him to be righteous. So that according to this scheme, God justifies man, first by *making* him righteous; and then again by pronouncing him *to be* righteous when he is actually made so. And the whole of this process is implied in the term justification. —Critic No. 34, p. 264. Mr. Newman's idea seems to be a little worse than this. His accounting is a declaration of what *is* to be, and now, by the force of the declaration, *begins* to be. Mr. Knox makes it a declaration of what *is*. With the former we are *accounted* righteous, because God intends, promises and begins to effect our righteousness; with the latter, because we are actually made righteous. "*Vain jangling!*"

wrought in us by the grace flowing from Christ's atonement."¹ In other words, it is neither less, nor more, than SANCTIFICATION. This, Mr. N. in so many words declares. A large part of his Lecture II. is occupied with the proof that Justification and Sanctification are "*really one*;" that to distinguish them as "two kinds of righteousness," is "not scriptural." He considers himself as having in that Lecture, "proved that justification and sanctification are *substantially the same thing*;—parts of one gift; properties, qualities or aspects of one." In the sixth Lecture, he maintains their "*identity, in matter of fact*, however we may vary our terms, or classify our ideas"—(p. 67, 68.

This then is the righteousness by which we are justified before God, according to Oxfordism; that same inwrought, inherent righteousness, which, in all divinity, is called *sanctification*.

Such then is the fundamental doctrine, the grand distinguishing feature of this new divinity, asserted, with so much assurance, to be the doctrine of the Church of England and of her standard divines, and now attempted to be set up on high in the Protestant Churches, as that of the Primitive Christians, and of the writings of the Apostles and Prophets. Because of its being the very corner-stone, elect and precious, of the whole system of this new divinity; not only has Mr. Newman devoted a whole octavo volume to its setting forth, and Dr. Pusey another, besides the article on that subject in his letter to the Bishop of Oxford, so that on no one subject have these divines be-

¹ p. 67.

stowed near so much of the labour of their diligent press; but in the course of their illustration, they have used such a variety of figures and modes of explanation as to leave no possibility of a doubt as to their justifying righteousness being no other than that of *sanctification*.

Some of these various expressions may be here exhibited.

Our Justification is made to consist in OBEDIENCE. "Cleanness of heart and spirit, obedience by word and deed, this alone can constitute our Justification." "The gift of righteousness (for Justification) is not an imputation, but an inward work."¹

The righteousness whereby we are Justified before God, is made to consist in the fulfilling of the Law *by us*. Because love, in the abstract, is said by the Apostle, to be "the fulfilling of the law;" as "perfect love" certainly is; therefore the love of Christ abiding in us; such love as Christians have implanted in them by the Spirit of God, is said by Mr. Newman to be "imputed to us for justification."²

"By righteousness is meant *acceptable obedience*. We needed then a justification or making righteous, and this might become ours in two ways, either by dispensing with that exact obedience which the law required, or by enabling us to fulfil it. Now the remedy lies in the latter alternative only; not in lowering the law, much less in abolishing it; but in bringing up our hearts to it—attuning them to its high harmonies." "If he (God) counts righteous, it is by *making righteous*; if He justifies, it is by *renewing*; if He reconciles us to him, it is not by annihilating

¹ Lectures on Justific. pp. 34, 39.

² Ib. p. 101.

the Law, but by creating in us new wills and new powers for the observance of it.”¹

Again, we learn from this divinity, that those who are regenerate in Baptism, can and do so fulfil the divine Law, that their indwelling righteousness has in it a SATISFYING AND JUSTIFYING QUALITY, and does justify them in the sight of God.

That indwelling righteousness is called by Mr. Newman “the propitiation for our sins in God’s sight,” (p. 39.) “We become inwardly righteous, (justified) in the same sense in which we are utterly reprobate by nature, (p. 96.)

But we are reprobate by our *own inherent unrighteousness*. It follows that, according to this divinity, we must become justified by our own inherent righteousness.²

¹ Lectures, pp. 35, 36.

² “That in our natural state, and by our *own* strength, (says Mr. Newman,) we are not, and cannot be justified by obedience, is admitted on all hands. But it is a distinct question altogether, whether, with the presence of God, the Holy Ghost, we can obey unto justification; and while the received doctrine in all ages of the Church has been that through the largeness and peculiarity of the gift of grace *we can*, it is the distinguishing doctrine of the first Protestants, that we cannot.” (pp. 66, 67.) “In the same sense in which we are unrighteous or displeasing to God, by nature, we are actually righteous and pleasing to Him in a state of grace. Not that there is not abundant evil still remaining in us, but that justification coming to us in the power and inspiration of the Spirit, so far dries up the fountain of bitterness and impurity that we are forthwith released from God’s wrath and damnation, and are enabled in our better deeds to please Him. It places us above the line in the same sense in which we were below it.” “By grace we are gifted, not with perfection, but with a principle hallowing and sweetening all that we are, all that we do religiously, sustaining, abiding, and (in a sense) pleading for what remains of sin in us, making intercession for us according to the will of God.” “And here we see in what sense Christians are enabled to fulfil the Law. Christians then fulfil the Law in the very sense of pleasing God. Not that we are able to please Him simply and entirely, (for in many things we offend all;) but that the presence of the Spirit is a sanctifying virtue in our hearts, changing the character of our services,

Again, "Justification consists in God's *inward* presence." "It is the act of God imparting His divine presence to the soul, through baptism, and so making us the temples of the Holy Ghost."¹

"It is the habitation in us of God the Father, and the word Incarnate, through the Holy Ghost," (p. 47.) "Christ is our Righteousness by dwelling in us by his Spirit, justifies by entering into us, continues to justify us by remaining in us," (p. 51.) "This divine gift, or indwelling, is 'an angelic glory' which Prophets and Apostles exult in as the great gift of Divine mercy, as the rich garment of salvation, and the enjewelled robe of righteousness; a linen *clean* and *white*." (p. 184.) "This is the glorious Shekinah of the word Incarnate, the true wedding garment in which the soul must be dressed," (220.) This doctrine "buries self in the absorbing vision of a present, *an indwelling God*." (220.)

Again, Justification is made to consist in "the *inward application of the atonement*."

Let it not be supposed that in this language there is intended the least resemblance to what is meant in ordinary language, by *the appropriation of the atonement to our souls by the instrumental hand of faith*. It simply means that Justification consists in

making our obedience new in kind, not merely fuller in degree, and in this sense a *satisfying obedience*, rising up, answering to the kind of obedience which is due from us, to the nature of the *claims* which our Creator, Redeemer, and Sanctifier has upon us." "It seems then that a Christian's life is *available, justifying*; not of course the origin, or well-spring of our acceptableness, (God forbid,) &c. (Lect. pp. 98, 99, 100, 101.)

"Works done in faith, though mixed with evil, are good *in themselves*, as being the fruits of the Spirit."—(Note to p. 351.)

¹ Pusey's Letters to Bishop of Oxford, p. 42.

our being crucified unto sin—in other words, as before, our sanctification. “It is,” (says Mr. Newman,) “*the setting up of the Cross within us.*” We have been accustomed to suppose that the Israelites, looking upon the brazen serpent in the wilderness, was, according to our Saviour’s words, (John iii. 14, 15,) a clear illustration of how we are to look unto the great atoning sacrifice for sin, on the cross, and be justified through the obedience and death of Christ. But such is far from being the teaching we are now to learn. On the contrary, had that serpent been set up *within each Israelite*, so that precisely as the poison wherewith he was dying was within, so should have been the refuge—then would have been typified the true way in which we are now to be justified, viz: *by a Christ crucified within us.*¹

These passages, (and similar ones occur every where,) will suffice to show how earnestly and entirely it is the fundamental principle of Oxford Di-

¹ “You hear men speak of glorying in the cross of Christ, who are utter strangers to the nature of the cross as actually applied to them, *in water and blood, in holiness and pain.* They think individuals are justified immediately by the great atonement—justified by Christ’s death—Justified by what they consider *looking* at his death. Because the brazen serpent healed by being looked at, they consider that Christ’s sacrifice saves by the mind’s contemplating it.—Gazing on the brazen serpent did not heal; but God’s giving invisibly the gift of health to those who gazed. So Justification is a power exerted on our souls by Him, as the healing of the Israelites was a power exerted on their bodies. Christ’s cross does not justify by being gazed at *IN FAITH*, but by being actually set up within us, and that not by our act, but by God’s invisible grace. Men sit and gaze and speak of the great Atonement and think this is appropriating it. Men say that *faith is an apprehending and applying*; *FAITH CANNOT REALLY APPLY IT*; man cannot make the Saviour of the world his own; the cross must be brought home to us, not in word, but in power, and this is, the work of the Spirit.—*This is Justification.*”—Newman’s Lect. pp. 200, 201, 203.

vinity, that the Justifying righteousness has no *external* character at all, is not in any true sense a righteousness *accounted* unto us, is identical with Sanctification, a righteousness *in us* and not *in Christ*, *personal*, as opposed to *imputed*, a righteousness infused and inherent, and therefore *our own* righteousness, as much as our souls, our intellect, our affections are our own.

We proceed. Justification according to this Divinity is PROGRESSIVE, increasing as sanctification increases. This is expressed by Dr. Pusey as follows :

“ We are by baptism brought into a state of salvation or justification, (for the words are thus far equivalent,) a state into which we were brought of God’s free mercy alone, without works, but in which having been placed, we are to ‘ work out our salvation with fear and trembling,’ through the indwelling Spirit of ‘ God, working in us to will and to do of his good pleasure;’ a *state admitting of degrees according to the degree of sanctification*—(although the first *act* whereby we were brought into it did not ;) a state admitting of relapses and recoveries, but which is weakened by every relapse, injured by lesser, destroyed for the time by grievous sin ; and after such sin, recovered with difficulty, in proportion to the greatness of the sin, and the degree of its wilfulness, and of the grace withstood.”¹

Now the meaning of all this, as interpreted in Mr. Newman, is that when a sinner comes to Baptism, he comes without any of that indwelling righteousness in which Justification consists. He is therefore brought into a state of Justification without antecedent works, of God’s free mercy alone, for Christ’s sake—that is, his past sins are pardoned, and he is justified by having an indwelling righteousness implanted in him by the Holy Spirit, in virtue of the passion of

¹ Letter, pp. 54, 55.

Christ. This takes place only at Baptism. This first act of making righteous, does not admit of degrees, any more than does the first act of Sanctification, which is Regeneration—but after that, Justification is greater or less, increases or diminishes, precisely according to the degree of Sanctification.¹

The reader will now be good enough to mark the position occupied in this scheme by that which St. Paul so exclusively gloried in, which he so exclusively preached, which stands so conspicuously in the creeds and hopes of Christians, which so fills the petitions of our Liturgy, and the hearts of all who devoutly take up its hallowed strains—*THE CROSS OF CHRIST, the death, the Atonement of our blessed Lord.*

Read in our Homilies and great writers, of the righteousness of Christ, as constituting our justifica-

¹ *Justificatio impii*, says Aquinas, *fit a Deo in instanti*—P. 12. Q. 113. a. 7. “Justification of the ungodly takes place instantaneously.” This from the Romish Saint, refers also to what takes place in Baptism, the first Justification.

Christians (says Mr. N.) are justified by the communication of an inward, most sacred, and most mysterious gift. From the very time of Baptism, they are temples of the Holy Ghost. This is what is common to all. The fact that we are the Temple of God does not admit of more or less. Righteousness then, considered as the state of being God’s temple, cannot be increased; but considered as the divine glory which that state implies, it can be increased, as the pillar of cloud which guided the Israelites could become more or less bright. Justification being acceptableness with God, all beings who are justified differ from all who are not, in their very condition. In this sense, it is as absurd to speak of our being more justified, as of life, or colour, or any other abstract idea, increasing. But when we compare the various orders of just and acceptable beings with one another, we see that though they all are in God’s favour, some may be more pleasant, acceptable, righteous than others, that is, may have more of the light of God’s countenance shed on them; in this sense their Justification does admit of increase and degrees, and whether we say justification depends on faith or on obedience, in the same degree that faith or obedience grows, so does justification. And again, as Holy Communion conveys a more *awful* presence of God, than Holy Baptism, so must it be the instrument of a higher justification.”—*Newman’s Lect.* 168, 169.

tion. For example, the Homily on Salvation says, that what the Apostle calls the Justice (Righteousness) of God in our Justification, is that righteousness of Christ "which consisteth in paying our ransom and fulfilling of the Law."¹ Thus Hooker says, "the external righteousness of Jesus Christ, which is imputed," is that by which we are justified, distinguishing it from "the habitual righteousness of the Spirit, which is engrafted."² But "it appears (we use the language of the British Critic) from the whole tenor of his work, that Mr. Newman recoils with something approaching to a positive antipathy, from the thought of a justification *external* to ourselves. He seems to derive but meagre satisfaction from the contemplation of what was done for us eighteen hundred years ago." In truth, what Hooker and the Homily, in the above passages, mean by the righteousness of Christ, a Mediatorial righteousness, wrought out for us by his obedience and death, and made ours by imputation only, through the *instrumental* agency of faith alone, has no place in Oxford Divinity. Its very existence is denied. When Paul, in the Epistle to the Philippians, says: "that I might win Christ and be found in him; not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God through faith;" it is denied that he speaks of two kinds of righteousness, the one, *his own, of works*; the other, *of Christ and of faith*; the former of the law, the latter not of the law; it is maintained that he speaks throughout only

¹ Homily of Salvation, part 1.

² Discourse of Justification, § 21.

of a righteousness *of the law*, of obedience, of works; a righteousness of *his own*, and that the only difference intended is that between obedience in a natural state, by ones own strength, and obedience in a converted state, by grace helping, obedience inwrought by the grace of God, in Christ, and therefore called "the Righteousness of God by faith."¹

But does this scheme entirely exclude the *Merits* of Christ? We answer in the words of Mr. Knox, which perfectly express the sense of Mr. Newman. "Doubtless the Church never loses sight of the merits of our blessed Saviour; but she confides in them, *not as a substitute for internal grace*, (in Justification,) but as an infallible security that this grace shall be freely communicated to all who cordially ask it."²

Then the doctrine is; The merits of Christ have purchased for us the grace of Sanctification, by which we are made righteous for Christ's sake. When a sinner first turns to God, his past sins are pardoned freely, through the merits of Christ; after that, his acceptableness depends upon his fulfilling the law. He fulfils the law by having a righteousness implanted in his heart at Baptism, for Christ's sake. By that he works out his salvation. His works are now "*good in themselves*." "Love is imputed to him for righteousness." "His life is *available, justifying*." He looks *unto himself*, to a "*cross within*," for acceptableness and peace. He can, he does, fulfil the Law for righteousness, unto salvation. Justification, at its commencement, was chiefly par-

¹ See Newman, p. 128.

² Knox's Remains, vol. i. p. 517.

don; it becomes less and less as it advances, and becomes more and more simply sanctification. It ends in being not pardon, but all sanctification, so that as Mr. Newman expressly says, "the righteousness wherein we must stand at the last day, is not Christ's own imputed obedience, but *our good works*."¹

Now see what he does with the cross of Christ, and what he means by preaching, and glorying in that cross.

"The cross in which St. Paul gloried, was not (what persons among ourselves would take it to be, without even the plea of being literal, as the Romanists have,) the actual *sacrifice* on the cross; but it is that sacrifice coming in power to him who has faith in it, and converting his body and soul into a sacrifice. It is the cross realized, present, living in him, sealing him, separating him from the world, sanctifying him, afflicting him."²

Such is "the inward application of the Atonement." "A cross erected within, made *ours* by our being marked with it." To glory in the cross of Christ then is to glory *in our own cross*, in our own crucifixion, our own sanctification. To preach Christ crucified is not to preach Christ crucified on the cross of Calvary, making atonement; but Christ *within* us, crucifying our flesh, "with its affections and lusts." To look unto Jesus, as the Israelites looked upon the brazen serpent, is not to behold the Lamb of God lifted up on the cross "*without the gate*," but *within our hearts*; not crucified, but crucifying; not suffering for us, but causing us to suffer for him; not satisfying the law for us, but enabling us to satisfy the law for ourselves. Alas! alas! if this be true, we

¹ Lectures, p. 60.

² *Ib.* p. 206.

must turn our creeds, and hopes, and sermons, and books and homilies, inside out; old things indeed must pass away, and *all* things become new.¹

The reader may now understand in what sense the merits of Christ have any share in our Justification. He reads in Oxford writings that while it is a righteousness within us, by which we are justified, *all, nevertheless, is through the merits of Christ—the passion of Christ.* Now if he supposes that by this is meant any thing like what is usually meant by such language, viz. that a sinner *looks* to the Atonement of Christ as his only hope, and *pleads*, and in his heart *relies* upon, Christ crucified as the sacrifice for his sins, and glories or rejoices only in that atoning sacrifice for all peace with God, he is exceedingly mistaken. And yet undoubtedly such is the meaning in which this divinity is taken by the many who suppose it is only different from the common faith, by a different use of words. That we are not misrepresenting this matter will be obvious to the reader, from the consideration that one large Tract, by these divines, is expressly devoted to the inculcation of “*Reserve in communicating religious knowledge,*” in which the “*Necessity of bringing forward the doctrine*

¹ The same doctrine is pressed, by the same Author, in the Tract on Reserve, No. 80. For example—“It is a great mistake to suppose that by preaching the Atonement, we are preaching what St. Paul meant when he said ‘*we preach Christ crucified.*’ It is the opposite of this modern notion which St. Paul always intends by it. It is the necessity of our being crucified to the world, it is our humiliation together with him, mortification of the flesh,” &c. (p. 75.) It is difficult to see how the Apostles could have been charged with *making void the law, through faith*, and encouraging a *continuance in sin that grace might abound*, if this was all they meant by preaching *Christ crucified.* Our Oxford divines do not seem to be much in danger of sharing in that reproach of the Apostles.

of the Atonement," without reserve, of teaching it to the impenitent at all, or even to any but those who have made progress in grace is denied. In that Tract, we read that:

"Fully to know that we are saved by faith in Christ only, and not by any works of our own, and that we can do nothing, excepting by the grace of God, is a *great secret*, the knowledge of which can only be obtained by obedience—as the crown and end of great holiness of life."¹ "In all things it would appear that this doctrine (the Atonement) instead of its being what is supposed,² is in fact the very secret 'of the Lord' which Solomon says is with the righteous,' &c.

¹ Tract on Reserve (No. 80.) p. 49. Eng. Ed.

² The supposed idea is learned from Tract No. 73, where it is mentioned as a very objectionable feature of "the popular theology of the day," that it considers "that the Atonement is the chief doctrine of the Gospel—that on this, as on the horizontal line in a picture, all the portions of the Gospel system are placed and made to converge; as if it might be fearlessly used to regulate, adjust, correct, complete every thing else." The author of the Tract No. 80 considers that in the days of the Puritans great evils arose from the putting forward of divine truths "without that sacred reserve" which he has been urging. "The consequence of this *indelicate exposure* of religion was the perpetration of crimes almost unequalled in the annals of the world." That is, the making known of the Gospel—the preaching of the death of Christ as an atonement for the sins of the whole world; the calling of sinners to flee to that refuge by repentance and faith; to seek rest only in the Cross of Christ, was productive of all this ruin. What will it be when the Gospel is preached to *every creature*? A writer of the same school, reviewing the Tract on Reserve, in the *British Critic*, now in the hands of the Oxford fellowship, carries on the strain as follows: "How very different this sacred reserve from the manner in which the sacred mystery (the Atonement) is in the present day, pressed forward by a peculiar school, whether for the conversion of unbelievers, or for winning back stray souls to their duty and allegiance. It is held forth and touchingly depicted to all men indiscriminately. The characteristics of its full reception into the heart of any individual, seem to be an entire disclaiming of any merit or desert in himself, a watchful jealousy of any worth or importance in any thing he can do—a casting himself upon Christ," &c. Again: "It is notorious how popular books of the day bring forward the doctrine of the Atonement, and press it in every rhetorical form, as the great instrument for the conversion of the careless and ill-living." —*British Critic for Ap.* 1839. If Paul did not preach it to unconverted Jews and Greeks, how could it have been to the one a *stumbling block*, to the other *foolishness*?

—‘the hidden manna’ which he will give to those who overcome the world. To require, as is sometimes done, from both grown persons and children, an *explicit* declaration of a belief in the Atonement, and the full assurance of its power, appears untenable. If a poor woman, ignorant and superstitious, as might be supposed, was received by our Lord, by so instant a blessing, for touching the border of his clothes, (what a perversion! Was it for touching his clothes, or for *knowing* and *believing* in him?) may it not have been the case that in times, which are now considered dark and lost to Gospel truth, there might have been many such? That there might have been many a helpless person, who knelt to a crucifix in a churchyard, who might have done so under a more true sense of that faith which is unto life, than those who are able to express the most enlightened knowledge.”¹

Now from the above it is manifest that there may be a *true sense of a living faith*, where an *explicit* belief in the Atonement of Christ is not to be required or expected. It is manifest that an adult is supposed to be a true Christian, a true believer, feeling, enjoying, displaying the power of a living, justifying faith, to whom the Atonement is not only not the prominent object of his faith, the single foundation of his hope, the great argument with God in his prayers, the only source whence he expects any *merit* before his Judge, but to whom it is so unknown, that to expect of him enough knowledge of it, to be able to profess a belief in it, would be too great a trial of his faith—to bow down before a crucifix, *ignorant* of the great doctrine of which it is the symbol, is evidence of enough knowledge to be the basis of a saving faith. And this supposed case of the worshiper of the crucifix, ignorant of any doctrine symbolized thereby, is not given as an extraordinary case, but as

¹ Tract on Reserve, Eng. Ed. p. 76—78

an illustration of the general principle that we are not to expect of adults, in order that they may have a saving faith, an explicit profession of faith in the Atonement. Who now are hastening to the very gulf of Unitarianism? It is not the divinity of Christ that Unitarians chiefly aim at, but his Atonement. Suffer them to be possessors of a saving faith, while having no reference to that doctrine, and their zeal against its foundation in the Divinity of Christ will die away.

Now let the reader judge, how much is meant by the expressions of these divines, as to all Justification, &c., coming through the *passion* of Christ. The *knowledge* of his atonement, a *looking* to that atonement, a *reliance* upon that atonement, as all ones hope and peace, has nothing to do with it. It is like the Romish sacrifice of Mass, which is effectual whether any but the sacrificing Priest unite in it, or not. The merits of Christ are applied to the sinner, according to this new way, without any knowledge or application on his part, except as he comes to the sacraments, or uses other "sacred symbols," and "effectual signs of grace." And this application consists in the communication of inherent righteousness, so that we are justified, not by the merits of Christ, but by an inherent holiness of our own, which is given for his sake. All this explains the manifest favour with which the Tracts look upon the superstitious profaneness of administering the Lord's supper "*to infants, or to the dying and apparently insensible,*" which we read is "not without the sanction of primitive usage,"¹ and of course, there-

¹ Pusey's Views of Baptism, p. 5. Am. Ed.

fore, the reverent submission of the Authors. If a person can believe in Christ crucified, with a living, justifying faith, without an explicit belief in the atonement of Christ, then he can take the Lord's supper in *remembrance* of the death of Christ, while incapable of any remembrance of any thing.

The doctrine of *explicit* faith, as distinguished from *implicit*, in the Church of Rome, will help the reader here. In Aquinas we read, that some things are objects of belief, *per se, essentially*, and these, therefore, are Articles of Faith, and must be believed with an *explicit* faith. Others are objects of faith only *per accidens*, or in a *secondary* sense; as, for instance, that *Abraham had two sons*. Such need be believed only *implicitly*; that is in a preparation of mind to receive what scripture contains. *In preparatione animi, in quantum paratus est credere quicquid divina scriptura continet*. Such faith requires no knowledge of that which is said to be thus believed, but only a readiness to receive it when made known.

All are not bound equally to have an explicit faith. Teachers of religion are bound to have more than others—*ad quos pertinet alios erudire, tenentur magis explicite credere*,¹

The Incarnation and the Trinity are the only doctrines which Aquinas speaks of as requiring *explicit* faith.

Now, as *explicit* faith, in the doctrine of the *atonement*, according to Oxford Divinity, is not to be required of an adult, but one may have a strong influential faith, who believes therein only, because believing the Scriptures or the Church in general,

¹ Aquinas Summa P. 1. Q. 2. A. 5.

he is *prepared* to believe whatever they teach, though he never have heard of it; it follows that the atonement is not strictly an *article of faith*, but a secondary matter; not an object of faith *per se*, but *per accidens*, like such a truth as Aquinas gives, for an example, that *Abraham had two sons*. Thus indeed is the cross out of sight, except as we set up its symbol in the Church, or trace it with our finger upon our foreheads. And this is the Gospel!!

Again, let the reader distinctly observe and estimate the condition into which this *new way* necessarily casts the dearest hope of the penitent and believing sinner.

According to the Scriptures, when one is "justified by faith," he has "peace with God." "In this grace (of justification,) he *rejoices* in hope of the glory of God." It is manifest, that the Scripture not only represents a very joyful assurance of salvation as attainable by all Christians, but as the bounden duty of all, when it tells us so frequently that the saints in this life, *have known* their justification and future salvation; when it declares, that whosoever believeth in Christ, "*hath* everlasting life;" which it would be vain to declare, if we cannot know ourselves to be believers or not; when it bids us to examine ourselves, prove, know ourselves, whether we be in faith; when it speaks of the happiness of the man unto whom the Lord imputeth no sin; when it makes the knowledge of peace, in the shape of hope, the anchor of the soul, the helmet of the head in storm and battle; when it requires us to rejoice in the Lord always; to love and haste unto the appearing of our Lord.

But where is the possibility of all this, if, according to this scheme, our Justification be dependent on our own inwrought righteousness. Let us see! *Justification* and *peace* with God are essentially connected in Rom. v. 1: "*Being justified—we have peace with God.*" But, says Mr. Newman, Justification consists in a righteousness dwelling in us, and that "*righteousness is acceptableness.*" But this acceptableness, it is said, may be more or less. Of course, then, we may be more or less justified, and so more or less at peace with God. "In the same degree, (says Mr. Newman,) that faith or obedience grows, so does Justification. On the other hand, those who are declining in their obedience—as they are quenching the light within, so are they diminishing their justification,"¹ and, of course, *so are they decreasing in peace with God.*

Now in what way is a poor sinner, working out his salvation, ever to know whether he has peace with God, and may rejoice in hope, or not? He can have peace only so far as he is justified. And according to this doctrine, some are more justified than others; the same person at various periods, may be in various stages of justification. He asks for the line or mark of justification so that when *beneath* it, he may know that he is not sufficiently justified to have peace with God, and when *above* it, may know that he is justified enough to have peace with God. No such line is pretended to. Then, whether he is at peace with God, or under his wrath, for there is no medium, he can never know. Where then is the

¹ Newman, pp. 168, 169.

helmet of hope, that "strong consolation" for him who has fled for refuge to Christ? The "hope that maketh not ashamed," the confidence that when Christ shall appear, he shall be like him, and see him as he is?

Now what is the natural consequence of such a miserable, comfortless doctrine as this, this "*feeding us on husks and shells*?" "A man who can never know whether his amount of Inherent Righteousness is sufficient, will always be excogitating some device or other by which God may be the more effectually propitiated and satisfied. A gloomy, or a poverty-stricken aspirant resorts to those unbidden austerities and severe bodily macerations, by which it is fully hoped that sins may be expiated and heaven meritoriously attained." In such righteousness there is something that seems tangible, measurable, appreciable. A man can count his penances, measure his pilgrimages, weigh his gifts, and thus keep account of his righteousness, and at last come to account himself sufficiently righteous to be at peace with God. Sinners of various descriptions will resort to different modes of establishing such a righteousness; the rich will purchase what they are not willing to work out, by the prayers of priests and the merits of saints, and the virtue of indulgences, to save themselves the pain of austerities. Thus, will arise the monster of Supererogatory Merit. And so there grows out of the mere effort of the troubled conscience to supply the awful uncertainty arising from a scheme of justification, which knows nothing better for righteousness, than our own works and personal holiness, that whole retinue of vain devices

for the making of a righteousness of our own and easing the conscience with nostrums of man's quackery, by which the Church of Rome has been for so many centuries so defiled, and degraded.¹

The direct tendency, to precisely such results, is manifest already in Oxford Divinity. "Nothing is more evident, than that precisely the state of uncertainty about one's actual peace with God, which we have described, is inculcated there as a matter of duty. Any thing like a "joy of hope," a "strong consolation," a confidence of peace is sternly repudiated as presumption and Ultra-Protestantism.

Thus Dr. Pusey condemns, with all severity, the views of those who believe that, "when men have once been brought 'to lay hold of Christ's saving merits,' then their sins are done away; they 'are covered;' they can appear no more; the hand-writing is blotted; who believe that this apprehension of Christ's merits is a full remission of sins; and that, after they have laid hold on Christ by faith, and so have their sins forgiven, "to *seek to efface it* by repentance, is weakness of faith; to do acts of mercy, or self-denial, or self-abasement, or to fast *with reference to it*, is to place repentance instead of Christ." This is what Dr. Pusey considers worse than Romish indulgences, just because it does give what the Gospel calls us to, "a strong consolation," to the believer, instead of "the bitterness of the ancient medicine," (of penance and austerity,) and by what he calls "an artificial, wrought-up peace, checks the deep and searching agony, whereby God,

¹ See Faber's *Primitive Doctrine of Justification*, c. v.

as in a furnace of fire, purifies the whole man by the spirit of judgment, and the spirit of burning—going counter to the whole tenor of Scripture, that every man shall be judged according to his works.”

We cannot leave this view of the painful uncertainty under which the doctrine of the scheme under consideration, shrouds in gloom the dearest hopes of the humble believer, without refreshing the mind of the devout reader, after all the desert-ground we have been walking over, with the following excellent passage from Mr. Faber, on the Primitive Doctrine of Justification.

“If we adopt the system recommended to us by these authorities, ancient and modern, (the ancient Fathers and the standards of the Church of England,) the modern being swelled by the assent of the various Reformed Churches of the Continent, we shall encounter no imperious and perplexing requisition to draw a line between *sufficiency* and *insufficiency*; for in that case we shall build our Justification, not upon the ever shifting sands of man’s Imperfect and Inherent Righteousness, but upon the immovable rock and absolute, cubical unity of the Perfect and Finished Righteousness of Christ. Thus freely justified through an imputation to us of faith, (the righteousness of Christ by faith,) instead of any righteousness of our own; henceforth, by the Sanctification of the Spirit, we sedulously work and abound, not FOR Justification, but FROM Justification. Our efforts therefore, through grace, to advance in every good thought and word and work, perfecting holiness in the fear of God, are the willing and grateful exertions of sons anxiously desirous to please a reconciled and most merciful father, not the reluctant and constrained and grudging labours of slaves, fearful lest any slackness in their hated task should call forth the lash of an exacting and unrelenting master. Erecting our edifice on this sure foundation of Christ’s Righteousness; and knowing that there is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit; perfect, confiding love casting out all that slavish fear, which in the very nature of things, cannot but attend

upon the Romish system, (the Oxford system,); we have peace with God, being justified through faith—and we thankfully experience the blessedness of those, to whom the Lord will not impute sin, inasmuch as their iniquities are forgiven, and their sins are covered.”¹

Before we conclude the Chapter and proceed to the comparison of Romanism, there is one main point which must be set out with special distinctness, and be made to stand foremost in the reader’s mind.

We have treated the Oxford doctrine of Justification by a righteousness within us, as contradistinguished from a righteousness external and imputed, as being neither more nor less than Justification by inherent righteousness, or *Sanctification*. And we doubt not that, to the reader whose only knowledge of the writings of Mr. Newman and Dr. Pusey, &c., has been derived from the citations we have given, the idea has not occurred that such identity could gravely be questioned. But let him remember that if this be granted, the essential Romanism of their Divinity, on this main doctrine of the Reformation, is also granted. Justification by inherent righteousness or *Sanctification* is the grand distinguishing feature of Romanism, in regard to “the nature and essence of the medicine whereby Christ cureth our disease.” Can it then be expected that such a point of resemblance between them and Rome could be given up, without at least an attempt at some different showing? Would it not be a silly thing indeed for Dr. Pusey to publish a work for the very purpose of vindicating his system from the charge of Romanism, and yet acknowledge, or not expressly deny, that it

¹ Faber’s Prim. Doc. of Justif., p. 211.

contains that which Hooker, &c., make the very soul of Romanism? Of course he denies it, and attempts to make out such distinctions between their indwelling righteousness and what, in all theology, is called Sanctification, as will enable them to hold to the former, without feeling convicted of going back to Rome; and unquestionably, whatever we may think of the reality of those distinctions, we in charity believe that *they* think them good. But whether the distinctions be real or fictitious, it is our duty to judge for ourselves, and to decide upon the doctrine accordingly, without regard to the unsupported assertions of its advocates. A man may teach Socinianism, and deny that it is Socinianism. We must not take his word except for the fact that such is his opinion. A man may concoct a poison and deny that it is poison, and by mixing it with ingredients foreign to, and contradictory of, its natural properties, may take it himself, without death; but we must judge of its legitimate tendency, neither by his assertion, nor his foreign admixture, nor its effects upon him, but by its own properties. We have a good example of this in these divines themselves. They will by no means receive the assertions of those whom they call "Ultra Protestants" as to whether *their* system involves this or that evil consequence. What is good in them personally, or the ministry they maintain, is *in spite of their system*. We must be excused then for maintaining that, if there be any expressions or inferences, or practical effects, in the works of these writers in their Christian views and hopes, which are better than what would naturally and directly issue as the fruit of their doctrine, (and we know there is much,

and strange would it be, were there not) it only proves that they are better than their system; that the seed of truth within them has its growth, as well as the seed of error, the wheat as well as the tare. To use the words of Dr. Pusey: "The tendencies are doubtless checked in individuals; but whatever checks there are, are the result of past duty, of an implanted integrity, of God's law within them, in despite of their system. Their tendency is to act upon a theory, not upon Scripture."¹ The same language we may use of many Romanists, Socinians, Antinomians, as well as many who are less astray—and the same we must use in regard to those whom Dr. Pusey represents.

Now for the distinction contended for, as the line of demarcation between the Justification of Romanism, and that of Oxford Divinity.

Dr. Pusey expressly declares that he and those who bear him company do "*exclude Sanctification from having any place in our Justification.*" Where the line runs, or what it is, he does not say. But he does tell us, with singular contradiction, that "the state of Justification admits of degrees according to the degree of *Sanctification.*"²

Mr. Newman maintains the same denial.

"This is really and truly our Justification, *not faith, not holiness*, not (much less) a mere imputation; but the very presence of Christ,"³ "not faith, not renovation, not obedience, not any thing cognizable by man, but a certain *divine* gift in which all these qualifications are included."⁴ "Scripture expressly declares that righteousness is a divine inward gift, while at the same time it teaches that

¹ Letter, p. 48.

² Letter, p. 54.

³ Lectures on Justif. p. 167.

⁴ Ib. p. 159.

it is not any mere quality of mind, whether faith or holiness.”¹ Justification is “not *renewal* or the *principle* of renewal.”² “The Apostle goes on to say that the only true Justification is the being *made* holy or renewed; does not this imply from the very nature of the case that renewal was not just the same thing as Justification.”³ (The implication is beyond our ken. But again): “If the justifying word be attended by the spiritual entrance of Christ into the soul, justification is perfectly distinct from renewal, with which Romanists identify it.”⁴

Now the question of the astonished reader must be, where, in the name of all Scriptural and Protestant, and common-sense, divinity, is the distinction aimed at—a distinction between Justification, as *being made holy, or renewed*, and Justification as being *holiness and renewal*? between righteousness as being *in* us and being a *quality* of us? All the answer of Mr. Newman is found in the following extracts which the reader will understand if he can.

“If we say that Justification consists in a supernatural quality imparted to the soul by God’s grace, as the Romanists say,⁵ then in like manner the question arises, is this quality *all that is in us of heaven*? does not the grace itself, as an immediate divine power or presence, dwell in the hearts which are gifted with this renovating principle? It may or it may not; but if it does, then surely its *possession* is really our Justification and not renewal or the principle of renewal.”⁶

¹ Lectures on Justif. p. 154.

² P. 151.

³ P. 76.

⁴ P. 170.

⁵ Mr. Newman is wrong if he means that it is part of the *established and enjoined creed* of Romanism that it “consists in a *supernatural quality* imparted to the soul.” Romanists are as subtle and wary in distinctions as our Oxford divines. Mr. Newman got his distinction from them, as we shall see. We read in Tract No. 71, that in Romanism “It is *de fide* that man is justified by inherent righteousness; it is not *de fide* that justifying righteousness is a *habit or quality*,” see p. 22 of American Edition. What the author of the Tract means by saying that *he does not deny the reality of the distinction and that it may be properly insisted on*, but does deny *that it exists in the particular case*, (p. 21) passes understanding.

⁶ Lectures, p. 150, 151.

Here then is the attempted distinction. Something there is, called "grace," which is supposed to dwell in the heart, and which *works* holiness, but is not holiness; it is holy, but not holiness. It is "the *presence* of the Holy Ghost shed abroad in our hearts, the Author both of faith and of renewal. This is really that which makes us righteous (or justifies us) and our righteousness is *the possession of that presence*."¹

So then the possession of the *presence* of the Holy Ghost—the *simple presence*, irrespective of effects upon our hearts, is our Justification. But as faith and spiritual renovation are said to be "*fruits* of that presence,"² if Justification be that presence, faith must *follow after* Justification, while St. Paul says we are "Justified by faith."

But we have this distinction differently expressed.

"The righteousness on which we are called righteous, or are justified, that in which justification results or *consists*—this *justifying principle*, though *within* us as it must be, if it is to separate us from the world, yet is not *of* us, or *in* us, not any quality or act of our minds, not faith, not renovation, not obedience, not any thing cognizable by man, but a certain divine gift in which all these qualifications are included."³

Now let us mark! This "divine *presence*" by which we are justified, viz: "the habitation in us of God the Father, and the Word incarnate through the Holy Ghost" is a "*righteousness*," it is also a "*principle*," (the divine presence a *principle*!) this presence is also a "*gift*." This righteousness, or principle, or gift, is *WITHIN* us, *WITHIN* our hearts, our minds, our affections, yet is not *OF* us; is not *IN* us; is not *IN* our hearts and minds and affections. It is

¹ Lectures, p. 150, 151.

² P. 151.

³ P. 159.

our righteousness, a principle, a possession and gift of our minds, and yet "not *any quality or act of our minds*." It is not the qualities of faith, renovation, obedience, but something which includes them all as the qualities of which that gift is the occult essence.

Such is the strongest exhibition of the whole middle wall of partition on which Oxford divinity relies for the separation of its doctrine of Justification from that of Romanism, *by inherent righteousness* or Sanctification, "O this sad, misty divinity (as Coleridge said of some in Donne) far too scholastical for the pulpit, far too vague and unphilosophic for the study."

Now we have no intention of spending any time to show that this laborious distinction is unscriptural, unreal, mystical; that in so serious a matter, it is mere trifling, and to all pretence of sober, biblical theology, disgraceful. It speaks for itself. Shadowy as it is, however, and vain; it shows to what straits these divines are driven if they would even seem to keep clear of the downright charge of Popery; and, in our next chapter, it will be shown how entirely, by the very using of this attempted distinction, which is no other than an old device of scholastic Romanism, their doctrine is identified with that of Popery. When sick men begin to pick at the air, it is a mournful evidence that sight is failing, and the darkness of death is at hand. We could hardly have a stronger proof of how near these writers have gone to Rome than that the only separation they can find, in regard to the great subject before us, is in this wall of interposing mistiness. Mr. Knox, with a similar approximation, was sensible of precisely the same

necessity, of finding out some such distinction. With less scholastic subtlety, if he has not used precisely the same distinction, he has at least expressed one more intelligibly, and is surprised that all do not see its sufficiency. In reply to the objection that to suppose Justification to have an *efficient*, as well as *reputative* sense, is to confound it with Sanctification, he says "This is a wonderfully common idea. But I apprehend that it rests on this pure mistake—that Sanctification is a general term for all inherent goodness wrought in us by the grace of Christ. On the contrary, I am persuaded it is a *distinctive* term for goodness *grown into*, or *growing into maturity*. And I apprehend, that among all the preliminary knowledge necessary to the beneficial reading of the Scripture, none is more important than an accurate idea of this distinction and of the weight attached to it." This distinction then is that grace *in infancy* is Justification; *grace-adult*, or *approximating thereto*, is Sanctification.

We may be the more easily acquitted of presumption in so unceremoniously rejecting all distinction between the righteousness in which Justification, according to Oxford Divinity, consists, and Sanctification, when it is remembered that in so doing we only conform to what Mr. Newman in several parts of his Lectures asserts. He expressly declares, and he considers himself to have proved, as has been shown before on page 66, that the distinction ordinarily made between "two kinds of righteousness," that of Justification and that of Renewal or Sanctification, is "*not scriptural*"—that these two are "*really one*;" that there is but one righteousness.

Now as he would not deny that sanctification or holiness is a righteousness, his righteousness of Justification must be *that*, or else his great position that there is only righteousness is abandoned. Again, he expressly says that "Justification and Sanctification are substantially the same thing"—described, in Scripture, as parts of *one gift*, properties, *qualities* or aspects of one."¹

Thus Justification is sometimes called a *quality*, sometimes denied to be a *quality*; sometimes the *property* of a "divine gift," and then the gift itself and none of its properties, but including them all. The reader must unravel the maze for himself.

Again, the "*real identity*, in matter of fact, between Sanctification and Justification, *however we may vary our terms, or classify our ideas*," is positively asserted.² "Justification and Renewal" are said to be "*convertible terms*."³ Justification is described as "coming to us through our *sanctified wills and doings*; as *wrought out* for us by the power of God, actively employed within us,"⁴ and may be viewed as consisting in *evangelical obedience*,"⁵ and "will stand either for imputation or for *Sanctification*."⁶ Perhaps no stronger expression of the real identity of these two names, in Oxford Divinity, could be given than Mr. Newman's assertion that we become inwardly just or righteous in God's sight (i. e. we are justified) upon our regeneration, in the same sense in which we are utterly reprobate and abominable by nature."⁷ Now we suppose it will not be denied that our natural unrighte-

¹ Lectures, p. 42, 67.

² P. 68.

³ P. 69.

⁴ P. 59. ⁵ P. 104.

⁶ P. 107.

⁷ P. 96.

ousness is a *quality* of our minds, inherent, *in* us and *of* us, as well as *within* us, not a something which, while it includes unholiness, unbelief, disobedience, is not any or all of them; of course then our supernatural righteousness, according to the above assertion, must be a quality of our minds, inherent, &c.¹

¹ This very doctrine is no other than what was broached by Osiander in the 16th century. That continental theologian, whose niece Archbishop Cranmer married, excited much controversy among the reformed, after the death of Luther, by his peculiar views of Justification. So far as the present writer can see, Osiander's views and expressions were just those now re-edited at Oxford. Mr. Newman indeed disclaims connection with Osiander, because the latter maintained that "the Christian's justifying righteousness is the essential righteousness of the divine nature infused." True, there is much language in Osiander that bears this interpretation, but so there is in Mr. Newman. And if in Mr. N. there is much opposite language, as if our justifying righteousness were *regeneration, renewal, sanctification*, or the personal holiness wrought in us by the Holy Ghost, there is quite as much in Osiander. The great aversion of the latter is to a "gratuitous imputation;" his great principle is that we are justified by *being made* personally righteous; he confounded "that gift of acceptance *with regeneration*," that inward, justifying sanctity, he speaks of as consisting of "the inhabitation of Christ," in respect to his divine nature, and he maintained a difference between that indwelling righteousness and our personal holiness, at the same time that he often spoke of them as convertible terms. The Reformers indeed understood him as teaching justification by the *communication to us of the essential righteousness of the divine nature*, and so he did, and so we think they would have understood Mr. Newman as teaching. But Osiander did not teach this alone. He contradicted himself, just as mariners, in a mist often turn around insensibly and go precisely an opposite course. He taught also justification by our own personal holiness. So precisely does Mr. N. contradict himself. The latter, when he says that our justifying principle is "the *inhabitation of God through the Spirit*," is involved in this predicament,—he must either mean, that it is the *personal holiness* which that blessed Spirit works in us, which is *Sanctification*; or else that it is a *communication of the divine, essential holiness*, to us; or else that it is simply a *presence* of God within us, without respect to any communication, influence, effects. But what shall we say of *justification by a presence*? What is "unreal, abstract, visionary righteousness," if this be not? Mr. Newman is sometimes upon one of these alternates, sometimes another—sometimes all three are mixed up together, literally in an inextricable fog, the *mistified* mariner turning round and round, and all the while rowing with all his might for the haven. So much for

But we are heartily wearied with the handling of such aerial forms. Can it be necessary to say that our Church, in her standards, knows but one internal righteousness—and that, *Sanctification*—that her standard divines know no more, and never dreamed of any more? Bishop Barrow, on Justification, has a passage which looks as if it had been made for our present use. “That which is by some termed *making a person just, infusion into his soul of righteousness*, of grace, of virtuous habits, is in the Scripture style called *acting by the Spirit, bestowing the gift of the Holy Ghost, renovation of the Holy Ghost, creation to good works*, SANCTIFICATION *by the Spirit*.”¹ It need not be declared that all such divines as Beveridge, Hall, Andrewes, Hooker, &c., continually use the words Sanctification, Inherent Righteousness, Indwelling Righteousness, as identical expressions; that the only other Righteousness they know is the *exter-*

losing sight of the true cross. So much for being guided by a cross within us, instead of a cross on Calvary. The latter is always fixed. The former wanders as we wander. There is all the difference in the world between steering by an object *on shore*, and an object *in the boat*.

The writer could devise no better refutation of Mr. Newman than what Calvin, in his Institutes, has in refutation of Osiander.—B. iii. c. xi. § v. to xiii. Said Melancthon, I regard Osiander’s dogma as no mere logomachy or strife of words. He differs from our churches in a very essential point, and obscures, or rather destroys the only consolation provided for distressed consciences, seeing he leads us, not to the promise of mercy, through the obedience of the Mediator, but directs us to another object.” Osiander holds that we are justified by the divinity dwelling in us. This differs little from the doctrine of the heathen philosophers, who taught that man attains not to virtue but by a divine influence—(see passage from Bishop Andrewes, p. 102.) Osiander, in effect, says, that we are justified by our renovation to holiness. We, on the other hand, while we admit the necessity of renovation, hold that the renewed man is justified or accepted of God for the sake of Christ’s obedience.”—*Scott’s continuation of Milner’s Ch. Hist.* vol. II. pp. 115, 116.

¹ Barrow’s Works, 8vo. vol. iv. p. 120.

nul and *imputed* Righteousness of Christ; that a *tertium quid*, a *something between*, called Righteousness, they have no acquaintance with.¹

We fear that "philosophy falsely so called" has had far too much to do with Oxford Divinity; philosophy such as Mr. Knox was thinking of when he said, "I greatly suspect that the time is not very distant when even Theological Creeds will be brought to a Philosophical test, and be discarded should they not stand the trial."² Bishop Andrewes says, "The philosophers themselves conceived and acknowledged that righteousness *which is a quality of the party*." We need no revelation to teach us that. But "*the other* (righteousness by imputation, and external) is proper," says the good Bishop, "*to Christians only, and altogether unknown in Philosophy*." "Philosophy," said Clement of Alexandria, "should submit itself to theology, as Agar to Sarah; should allow itself to be advised; but if it be unwilling to become obedient, *cast out the handmaid*." "All heresies," said Tertullian, "have drawn existence from the brains of philosophers. They affect truth, and in affecting, they mar it."

¹ Hooker makes a distinction between what he calls "two kinds of sanctifying righteousness, habitual and actual. *Habitual*, that holiness wherewith our souls are inwardly endued, the same instant when first we begin to be the Temples of the Holy Ghost; *actual*, that holiness which afterwards beautifieth all the parts and actions of our life." But these two kinds are *one Sanctification*, in Hooker's view—not sanctification and *something else also*, which is its essence, and not itself. "The virtue of the Spirit, the habitual justice which is *engrafted*," he opposes to the "external justice of Jesus Christ, which is *imputed*." The former, however divided into parts, he makes to be neither more nor less than Inherent righteousness, or Sanctification. To neither does he assign any part in Justification.—See Discourse of Justif. § 21. For Hooker's and Beveridge's account of the "two kinds of righteousness" see the beginning of this chapter. ² Remains, vol. 1. p. 315—Bp. Andrewes' Sermons, p. 724.

We have now seen that great improvement in "the popular theology of the day;" that grand reform of Ultra-Protestantism; that high tower from which to defend the truth, against Rationalism, on the one hand, and Romanism, on the other; that *Via Media*, which is now, we are told, being rapidly restored from the sad dilapidations under which, through a Reformation that needs reforming, it has long been suffering; *the old path* from which those who are "dreaming" of the opposite, hoping to be justified by "the unreal righteousness," the "abstract, visionary, tyrannical, usurping system" of Hooker, Andrewes, Beveridge, &c., have been wandering in a path "as ruinous, to men's consciences, as the indulgences of Romanism."¹

We must be excused indeed. We are far behind this new march of intellect. We are not yet prepared for this Reformation. We have been believers too long in a path washed with the tears and crimsoned with the blood of the Saints, to be easily moved away from that hope of the gospel, which we have heard from a long line of noble witnesses, reaching up to the first day of the Protest of the Church, against the Roman Anti-Christ: that blessed hope which was preached in the beginning to every creature, "whereof Paul was made a minister."

If, as these modern, retrograde Reformers *declare*, the way of Justification by the external, imputed righteousness of Christ, be "*another gospel*"¹ to them, then it follows that their way of Justification by a righteousness, not *external*, but *within us*; not *Christ's* but

¹ Pusey, p. 56.

¹ Newman's Lectures, p. 61.

ours ; not imputed or accounted to us by faith ; but wrought in us by the Spirit, is another gospel to us. We are bound, therefore, with regard to their divinity, as they feel bound with regard to ours, by that Apostolic charge. "Though an angel, from heaven, preach unto you any other gospel, than that ye have received, let him be anathema."¹

We must take heed : there may be much restoration of what is old, in this system, but it may be old error, wearing a venerable aspect to some, because antiquated ; and speaking words of wisdom to some, because, like the prayers of some, in an unknown tongue. We must try the spirits. Even "angels of light" must not be received as Reformers, without their credentials. The Canaanite is yet in the land. Romanism is working hard to put on strength. The Church was once reformed away from Rome, by the powers of light. The next thing attempted will be to reform her back to Rome, by the powers of darkness. Our Protestant Reformers, were at first, Romish Priests ; and when they began their work, were led by ways they knew not of, and to an extent of change, which they did not at first contemplate, and would not at first have dared to attempt. Our next Reformers may be Protestant Presbyters, reversing the work of the others ; led, as they, though by another hand, in ways they know not

¹ Oxford divinity has led the way in the application of this text. In a late British Critic, (No. 53.) we find it said, that while the changes in the Latin Church, from the truth, have been only "objective and external;" that made by "common Protestantism involves a radical change of inward principle, sufficiently startling, to recall with unpleasant sensations, those awful words, 'Though we or an angel from heaven preach,' " &c.

of, to an extent of change, which, in the beginning, they may have no idea of seeking, and would not have conscience to undertake. Reformation, as other things, *vires acquirit eundo*. Reformers learn new ends, by attempting to discover old paths; changes, once begun, have a wonderful tendency to make more advanced ones right, and expedient, and practicable, and at last obligatory. From imputed righteousness to *inherent*, for Justification, is a great step; but once accomplished, it makes many others easy. It would be a wonderful leap, to cross at once, from *imputed* righteousness to *purgatory*; but the middle ground of *inherent*, once gained, the rest is soon accomplished. From the righteousness of *Christ* imputed to me, to the righteousness of *Saints* imputed to me, is indeed a great gulf, which no leap of reforming agility could cross at a bound; but the half-way position of *man's* righteousness, for Justification, takes half the difficulty away, so that under a sense of one's need of some better righteousness than his own, the leap of the sinner is easy into the midst of the righteousness of "All Saints," living and dead, deposited under the keys of St. Peter, for the convenience of the Church, and the benefit of the system of *Indulgences*.

"Consider your ways." "Ponder the path of thy feet." This *Via Media*, (*qu.* Via Appia?) may be an old path, worn deep with the steps of pilgrims, who have travelled far and toiled hard, and dropped many a scalding tear over the doubtfulness of a salvation which laid the foundation of its hopes in such righteousness, as they felt in their hearts, after all their striving; and yet it may not be so old as that

Via Stricta,¹ that narrow way that leadeth unto life, of which the Saviour spoke, in which one walks by faith, the way of peace, to the world "foolishness," and of which it is written: "Few there be that find it."

That way is an *old path* indeed: for Patriarchs, Prophets, Apostles, Martyrs, and Saints of all ages have walked therein and found it "a way of holiness," as well as of "joy unspeakable." At the same time it is the "new and living way consecrated for us through the blood of Jesus;" by which it is not only our privilege but our duty to draw near to God, "in full assurance of faith," not doubting our acceptance, but confident of our acceptance if we come with a living faith; not fearing lest our sins should be too great for a plenary Justification, but honouring the infinite riches of divine grace, by the full assurance that whosoever believeth in Jesus hath everlasting life, and his precious blood cleanseth him from all sin.

¹ Matth. vii. 14.

CHAPTER IV.

THE DOCTRINE OF OXFORD DIVINITY, AS TO THE RIGHTEOUSNESS OF JUSTIFICATION, COMPARED WITH THAT OF THE SCHOOLMEN.

Origin of the Romish doctrine of Justification in the self-righteousness of the human heart—Advance until the age of the Schoolmen—The origin of Scholastic Theology—Character of the Schoolmen—Fitness of the age for the rapid growth of error—The corruptions of Romanism which were matured in that age—The seven sacraments—Sacramental Confession—Transubstantiation—Half Communion—Image worship—Purgatory—Indulgences—The same age, as was to be expected, gave birth to the Romish doctrine of Justification.—Connection between the Schoolmen and the divines of Trent—Three propositions to show the identity of the doctrine of Oxfordism with that of the Schoolmen.—Similar tendencies—Concluding remarks—Note, showing the resemblance between the doctrine of Oxford, and that of the early Quakers.

BEFORE proceeding to a direct exhibition of the doctrine of the Romish Church, as set forth in mature growth, and in solemn, didactic array, in the Decrees of the Council of Trent, we will pursue a course similar to that by which we arrived at the doctrine of the Oxford divines. We first contemplated that doctrine "*in rudiment*," as contained in Mr. Knox; and then the same in "*larger development*," in the writings of its present chief representatives at Oxford.

The real origin of the Romish error of Justification, by inherent righteousness, may be dated as far back as when men first began to *go about establishing their own righteousness, not submitting themselves to the righteousness of God*. Like the system of the Gospel, which it has been the unceasing aim of the

Adversary, by this heresy, to subvert; it has had its various dispensations. Before the era of Christianity, it was a counterfeit Judaism, professing the righteousness of God, under the forms of the Mosaic ritual, but relying upon the righteousness of the Scribes and Pharisees, under a yoke of traditions which taught for doctrine the commandments of men, and changed the truth of God into a lie, and the power of godliness into the form thereof; full of pretence without, but within, of all uncleanness.

The proneness of the human heart to depart from the righteousness of God, was not eradicated, nor was the malice of the devil satiated, when the Church arose from out of the shadows of the Jewish dispensation, and shone in the clearer light of the Christian. To make the cross of Christ of none effect; first, by making it foolishness to the Greek, and a stumbling block to the Jew; and then, when men would embrace it, by turning it into an idol, like the brazen serpent of a former age; so that men, retaining the name of Christ upon their lips, and making the sign of the cross upon their foreheads, might be substituting a foundation of wood and stubble, for "Jesus Christ and him crucified;" their own cross, for his; an inward sacrifice, for the one oblation once offered by the Son of God; this has been the grand effort of Satan, to which the errors and heresies of every century of Christianity bear most impressive testimony. It was a circumstance favourable to the covert introduction of great practical error, in regard to the justification of the sinner before God, that for many centuries the chief points of controversy raised in the Church, while connected,

in a very important sense, with whatever related to salvation, were calculated rather to keep the eye of careful guardianship away from the precise question of justification, by the excitement they created around others which seemed to be more immediately endangered. While men thus slept, came the Adversary, and found an open field and many a propitious soil, into which to sow those prolific seeds of self-righteous doctrine, which early sprang up in the Platonic soil of the Alexandrian divinity, and afterwards ripened so abundantly during what are most truly called the "*dark ages*" of Christianity.

But as yet, there was no publicly professed and general creed, *embodying* what was now the widely diffused *spirit* of departure from "the righteousness of God by faith." It was an active, vigorous, practical principle, appearing under a thousand forms. speaking all languages, giving life to a rapidly increasing and multiplying burden of formal observances, resisted indeed by some faithful confessors of the truth, and not yet introduced to the formal dignity of theological profession, nor honoured with any scholastic degree.¹

But a new dispensation was now about to arise. About the year 1140, the form of doctrine within the bounds of the Latin Church, began to be greatly changed by the profuse admixture of human traditions and philosophy.

¹ "When all good learning, and the lessons of the holy Scripture, were drowned by the Goths and Vandals in Europe, Asia, and Africa, and yet somewhat rescued and taught again by Charles the Great, A. D. 800, men not acquainted with the phrases and vion of scripture, accustomed themselves to *the reading of doctors, and left the word of God.*"—Bp. Hooper's Fifth Sermon on Justif.

From this unnatural union arose an offspring, the birth of which reminds us of a certain fable of heathenism, to which we beg for a moment to advert.

The fabled origin of Minerva, is said to have been as follows. Jupiter having obtained the sovereignty of the skies, by his victory over the Titans, chose the daughter of *Ocean* for his wife. An oracle however had predicted that of this marriage would proceed an offspring by whom he would lose his sovereignty. To avoid this, Jupiter *swallowed his wife*. By and by, he experienced a sharp pain in his head, whereupon, his skull having been cleft by Vulcan, there sprang forth *Minerva*, to the astonishment of Jupiter, in complete armour, full of enthusiasm, brandishing her spear and clashing her arms, as if in full battle with some unseen enemy. The interpretation is plain. Jupiter is the Papal Supremacy. The thunders of the Vatican had gained the sovereignty of the Church. A marriage had taken place between that infallible sovereignty and an amphibious offspring of Oceanic confusion, half ecclesiastical tradition, half heathen philosophy, whose name then was *Wisdom*. But there was *an oracle* in the book of truth that the consequence of that union with "*philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ,*"¹ would be the overthrow of that Papal dominion. To avoid which, instead of dissolving the unlawful union, it was only made the more entire. The Mystical Potentate proceeded to *swallow down* the whole body of mingled tradition and philosophy, worldly rudiment and Gen-

¹ Col. ii. 8.

tile deceit, so that whether the Papacy had turned to Philosophy, or Philosophy had turned to the Papacy, whether Rome Gentilized, or Gentilism Romanized, was a point admitting of no little doubt. But, as in the experience of Tertullian, "*all heresies had drawn existence from the brains of philosophers,*" it was now much to be expected that from this immoderate meal of the Papacy, some unheard of progeny would soon appear. Vega, of Trent, relates that *just at this time "there was a great concertation of divines."* It was certainly a time of much labour. Never had Popery experienced such sharp *head-pains* as in the beginning of the century which gave birth to Indulgences and Transubstantiation. The nature of the Mystic Sovereignty was evidently exerting its instinctive energies for the production of something which should be a meet protector for these helpless babes in their passage through this sinful world. Besides, the amphibious bride had been taken too far into the very body of the Papacy, to be disgorged without medicines of Reform too disagreeable to be thought of. The only course was to let the aching head bring forth. *Who the Vulcan*, that struck the famous blow, the learned may not be agreed. But forth sprang, to the astonishment even of the god himself, the Minerva of Romanism, *Scholastic Theology*, armed *cap-a-pie, in her father's mail*, with helmet of brass, and lance of subtlety, beating the air, quivering with electric instinct of syllogistic fight; burning with the ardour of dialectic chivalry; ready to do battle with any foe, and, when none was found, to make one; the goddess of the Philosophers; the Knight

Errand of the Papacy; the Patroness of "Angelic,"
 "Seraphic" and "Irrefragable Doctors ;"

"Resembling *Ocean* into tempest toss'd,
 To waft a feather, or to drown a fly."

Under such favouring auspices, flourished the chief Schoolman of the twelfth century,—Peter Lombard, known, after the name of his chief work, as *The Master of the Sentences*. Around that work, composed of sentences from the Fathers, was soon assembled a busy tribe of lesser schoolmen, as bees, around a cluster of flowers, whose whole business was to make Commentaries upon the Sentences of the Master. But, in the next century, arose a disciple whose fame eclipsed that of the Master, and to whom were given the high names of the Universal and the Angelic Doctor, the celebrated Thomas Aquinas. Contemporary with him was Bonaventure, a schoolman of almost equal renown, particularly noted for *mystic* theology and the worship of the Virgin Mary. Of these and the whole constellation of Doctors of inferior magnitude, belonging to the scholastic age, the learned Mosheim gives the following description :

"The greatest part of these Doctors followed Aristotle as their model, and made use of the logical and metaphysical principles of that subtle philosopher in illustrating the doctrines of Christianity. Yet notwithstanding all the subtlety of these Irrefragable and Seraphic and Angelic Doctors, as they are called, they often appeared wiser in their own conceit, than they were in reality, and frequently did little more than involve in greater obscurity, the doctrines which they pretended to place in the clearest light. The

method of illustrating divine truth by *reason and philosophy*, prevailed universally : and was followed with such ardor that the number of those who, in conformity with the example of the ancient Doctors, drew their systems of Theology *from the H. Scriptures and the writings of the Fathers*, and who acquired on that account the name of *Biblicists*, diminished from day to day.”¹ John of Salisbury, one of the most discreet writers of the twelfth century, testifies of the divines of his day, that they collected auditors solely for the ostentation of science, and designedly rendered their discourses obscure, that they might appear loaded with the mysteries of wisdom; and that though all professed to follow Aristotle, they were so ignorant of his true doctrine, that in attempting to explain his meaning, they often advanced a Platonic notion, or some erroneous tenet, equally distant from the true system of Aristotle and of Plato.”² The learning even of the Universal and Angelic Doctor, was confined to the Scholastic Theology. Unable to read Greek, he was confined, in his study of Aristotle, to some miserable Arabian translations, till a better version was made by an unknown hand.³ The leading characteristic of the Schoolmen was that they employed themselves “in an ostentatious display of ingenuity, in which axioms, assumed without examination, *distinctions, without any real difference, and terms without any precise meaning*, were made use of as weapons of assault and defence, in controversies about abstruse questions, which after endless skirmishes, it was im-

¹ Mosheim's Eccl. Hist. Cent. xiii. p. ii. c. 3.
Phil. 8vo. p. 502.

³ Ib. 502, 3.

² Enfield's Hist. of

possible to bring to any issue, and which, notwithstanding all the violence of the contest, it was of no importance to determine."¹

"The opinions which these philosophical divines instilled into the minds of youth appeared, even in that day, to the remaining votaries of the ancient fathers, highly dangerous and even pernicious. When it was objected to several of their tenets that they were in direct contradiction to the genius of Christianity, and to the express doctrines of Scripture, these scholastic quibblers had recourse, for a reply, or rather for a method of escape, to that perfidious distinction, which has been frequently employed by modern Deists, that these tenets were *philosophically true* and conformable to right reason, but that they were indeed *theologically false*, and contrary to the orthodox faith."²

Such a dispensation of divinities coming after many centuries of extreme spiritual and intellectual darkness, and characterized by such neglect of the Scriptures and idolatry of Aristotle; by such emptiness of the mind, and yet such sharpening of its powers of disputation; by such pride of reason, and yet such poverty of knowledge, when the Church was literally *spoiled* "*through philosophy and vain deceit*"—when the Masters in Israel, did literally "*strive about words to no profit, but to the subverting of the hearers,*" continually starting "*foolish and unlearned questions, which did but gender strifes;*" so that, as Dr. Jackson describes them, they delighted to draw all doubts and queries, about the most solid

¹ Enfield's Hist. of Phil. 8vo. p. 509. ² Mosheim, cent. xiii. c. iii. § viii.

points of divinity, or matters most capable of philosophical expressions, into *second notions*, or terms of art, or artificial fabrics of words; as if they meant to rend or resolve strong and well-woven stuff, into small and ravelled threads, to entangle themselves and their readers, in perpetual fallacies, *a rebus ad voces*.”¹ Such a dispensation was a most favourable opportunity for the maturing of the divers growths of heresies, which had long been silently, but vigorously, spreading their poisonous roots through the wasted vineyard of the Church. It is the precise period to which we should naturally look with the expectation of seeing the shooting up of heresies into the upper atmosphere of the Church, and claiming to be received into the rank of doctrines of Faith. The history of that period most abundantly confirms such expectation. The age of the Schoolmen was singularly the age of superstition and heresies; the age of the regular installation of those several features of Romanism, which had long been growing into prominence, and which were afterwards ecclesiastically robed, and more publicly proclaimed by the Council of Trent.

“The most received Tenets of the Romish Church, (says Jackson,) were first hatched by the Schoolmen, which never saw the light of heaven, but through the dark painted glasses of the cells wherein they were imprisoned, and hence imagined our Saviour’s form of doctrine to be of the same hue with midnight duncery, or grossest ignorance of sacred dialects.”²

¹ Jackson’s Works, iii. p. 19.

² Ib. vol. i. p. 678.

Let us briefly advert to some of the inventions of that ingenious age.

THE SEVEN SACRAMENTS.

Cassander, a learned Romish Divine, says: "You shall not easily find any man *before Peter Lombard*, (twelfth century,) which had set down *any certain and definite number of Sacraments*."¹

SACRAMENTAL CONFESSION.

This bird, (says Bishop Hall,) was hatched in the Council of Lateran, 1215, and fully plumed in the Council of Trent."²

TRANSUBSTANTIATION.

"Before the Council of Lateran, 1215, transubstantiation was no point of faith; as Bellarmine confesses."³ The name was first used by Peter de Celles and Stephen, Bishop of Autun, in the twelfth century.⁴

HALF COMMUNION.

"We cannot deny, (says Vasquez,) that in the Latin Church, there was the use of *both* kinds, and that it so continued until the days of St. Thomas, which was about the year of God, 1260."⁵ In the previous century, Lombard "gives an account why the body and blood are administered under *two kinds*," and Pope Paschal II. orders that in the communion they should give *the bread and wine* apart,

¹ Cassand. Consult. Art. 13, de Numero Sac.

² Works ix. p. 275.

³ Scotus, quoted by (Bp. Taylor, Disuasive from Popery, c. i. § 5.

⁴ Dupin's Eccl. Hist. v. ix. p. 156.

⁵ Quoted by Bp. Hall, ix. 255.

which was contrary to the custom of Cluny, where sometimes they dipped the host in the wine. Infants and the Infirm were excepted from this order.¹

IMAGE WORSHIP.

Aquinas held, "that the Image is to be worshipped with the same adoration which is due to the thing represented by it;" an opinion which sounder Schoolmen refused. A writer of the previous century, *Guibert*, had gone no further than to say: "We fix our wandering mind on the contemplation of spiritual things, by looking upon pictures, which serve as it were to admonish us of our duty."² This was the doctrine of Durandus and other Schoolmen. But that of Aquinas became the doctrine, not only of "all his disciples," but also of "all the old Schoolmen almost," and has since been, says Azorius, the Jesuit, "the constant judgment of divines."³

PURGATORY.

"For extinguishing the imaginary flames of Popish Purgatory, we need not go far, (says Usher,) to fetch water. And if we need the assistance of the ancient Fathers, behold they be here ready with full buckets in their hands." The Archbishop shows, from Otto Frisingensis, that in the *twelfth century*, "the doctrine of purgatory was esteemed only a private assertion, held by some, and not an article of faith." To Thomas Aquinas, and other Schoolmen of the next century, Usher ascribes "the *bringing of the frame of this new building towards perfection*."⁴

¹ Dupin's Eccl. Hist. cent. xii. pp. 198 and 35.

² Ib. cent. xii. p. 141.

³ Usher's Answer to a Jesuit, pp. 432-3.

⁴ Ib. pp. 164-6.

INDULGENCES.

These follow Purgatory of course. "Bishop Fisher, the Romish Prelate, says, that in the beginning of the Church, there was no use of indulgences; that they began after the people were awhile affrighted with the torments of purgatory; and many of the Schoolmen confess that their use began in the time of Pope Alexander III., towards the end of the twelfth century.¹ Chemnitz challenges the production of evidence to the existence of Indulgences, according to the Trent doctrine, prior to the age of Thomas Aquinas.

DISUSE OF THE SCRIPTURES.

Contemporaneous with the coming in of the above corruptions and the multiplication of subordinate branches of evil, was the removal in a great measure of the Scriptures from the daily services of the Church, as it had been already from the studies of the leading divines and Schoolmen, and the substitution of legends and tales of saints. To this we have the testimony of the Oxford Tracts. "It would seem as if the eleventh, or at least the twelfth century, *a time fertile in other* false steps in religion, must be charged also, as far as concerns Rome and its more intimate dependencies, with a partial removal of the light of the written word from the sanctuary." In the year 1278—grave and sounder matter being excluded, apocryphal legends of saints were used to stimulate and occupy the popular mind; and a way

¹ Bishop Taylor's *Dissuasive from Popery*, c. 1. § 3.

was made for the use of those invocations to the Virgin and other saints, which heretofore were unknown in public worship.¹

Thus it is impressively evident that the age of the elder schoolmen, particularly that of Thomas Aquinas, was productive of all the most odious of the overt deformities of Romanism. Then it was that, as from a forcing bed, long seeded and fermenting, they sprang up together, suddenly, vigorously, and rank. Now in all the corruptions that have been mentioned, there is a connection with the question of Justification; while in Confession, Image Worship, Purgatory, and Indulgence, there is a direct and near connection, so that such corruptions could not have taken place but in consequence of a gross departure from the truth on that vital point. With a confident expectation, therefore, of finding it in those Schoolmen, we look for an advance of corruption in the doctrine of Justification, corresponding with, and accounting for, the great advance of corruption in all those parts of religion which depend on this as their head and heart. We are not disappointed. The Age of Peter Lombard and Thomas Aquinas was emphatically that of the introduction into the high places of school, and church, doctrine of the present Romish dogma of Justification. They were the men who, when the widely diffused and spreading *spirit* of self-righteousness, as yet without a fixed doctrinal form in the Church, was fast gathering itself up, like the fabled genii of oriental tales, into shape, and demanding "a local habitation and a

¹ Tract on the Roman Breviary, No. 75. Am. Ed., pp. 180, 2.

name," *they* were the men who clothed it first in solemn didactic raiment, invested it with the dignity of formal theology, ushered it before the Church under high scholastic sanction, recorded, for coming generations, that *doctrine* of self-righteousness, under shape of a righteousness, implanted and inherent, for justification, which the Council of Trent adopted as the model of its decree, and which has stood ever since a most lamentable evidence of how the Church of Rome was spoiled, "by the rudiments of the world, and the traditions of men," into a rejection of "the righteousness of God." The history of the debates of Trent are continual proof that the Schoolmen, especially Aquinas, were the Masters of *those sentences* which issued from that body of divinity. Andrada, a famous defender of the Council, is cited, by Chemnitz, as acknowledging that the decree of Trent "was only a *paraphrase* of the doctrine which had been taught by these Schoolmen, and that *the single purpose in constructing that decree was to repeat and confirm their opinion;*"¹ while another learned member of the Council, Pighius, said it could not be denied that this great doctrine of Christianity had been "rather obscured than illustrated by the thorny questions and disputations of the Schoolmen."²

Andreas Vega, another prominent divine of the Council, has left us the following account of the origin of its doctrine. "Some ages since, there was a great concertation among divines what should be the formal cause of our Justification. Some thought it to be no created justice infused into man ; but only the

¹ Chemnitz Examen. Dec. Con. Trident, p. 146.

² P. 128.

favour and merciful acceptance of God: Others, whose opinion is more common and probable, held it to be some *created quality*, informing the souls of the just." "This opinion was allowed in the Council of Vienna; and the *School-Doctors, after the Master of the Sentences*, delivered this *not as probable only, but as certain*. Afterwards, when some defended the opposite part to be more probable, it seemed good to the holy Synod of Trent thus to determine it."¹

¹ Vega, quoted by Bishop Hall—Works, 8vo. ix. p. 239.

The theology of the Schoolmen retained undisputed sway till the era of the Reformation, when Erasmus, Ludovicus Vives, James Faber, &c., not having the fear of heresy before their eyes, boldly charged, with solid learning and cutting ridicule, upon the follies of the prevailing systems of *theologizing*, as well as *philosophising*. But the *Malleus Scholasticorum* was Luther, and the swelling tide that rent asunder, and cast off, and sent to oblivion, the chains of ice in which the mind of all Europe had been so long bound down under darkness, was that of the Reformation throwing off Romanism, and with it the whole dominion of Aristotelean and Scholastic subtlety. "The study of ancient languages being now revived, and the arts of eloquence and criticism having now resumed their ancient station, the Reformers were soon convinced that ignorance and barbarism had been among the principal causes of the corruption of doctrine and discipline in the Church." "Luther saw much reason to consider the scholastic philosophy as the foundation of the principal errors which had been introduced into theology, and the chief support of that oppressive dominion which the See of Rome exercised over the consciences of men; they regarded the logical and metaphysical parts of Aristotle as the immediate grounds of those disputes which had given rise to the factions of the Thomists, Scotists, Occamists and others." But in order to retain this Palladium of the Church of Rome, the advocates of established forms pleaded that the evils complained of had arisen not from the Scholastic method, but its abuse. Under this futile pretence, the friends of the Romish hierarchy retained in their hands an instrument, which had been found so useful in establishing and perpetuating the reign of ignorance and superstition. Hence the Scholastic philosophy was still studied and professed in the colleges and monasteries belonging to the Church of Rome. The generality of the Romish clergy still retained so much of the Scholastic spirit that, instead of promoting, they only retarded, the progress of true philosophy.

Now, if it may not be shown that the divines at Oxford have gone, like the holy Synod of Trent, among the *spinosas quæstiones et definitiones Scho-*

Their writings chiefly consisted of systems of philosophy, summaries of logic, theses upon Scholastic topics and commentaries upon the works of Aristotle, and Thomas Aquinas.¹

Platonism and the Middle Ages are quite hobbies in the Oxford School. The Republic of Plato is to Mr. Newman almost an inspired type of the Church. He cannot account for "the close parallelism" between the "Republic" and the Church without adverting to the idea of "a species of inspiration from the same Being who formed the Church." He considers Plato as having foreseen with an almost "prophetic eye" "the phases through which the Church would pass, having supplied the best outline ever yet given, not only of the civil but of the ecclesiastical history of man."—British Critic, No. 53.

Much of the peculiar mysticism of the Oxford School, and its fondness for the Alexandrian, may be accounted for by its love of Plato. "Enthusiasm, mysticism and fanaticism have been the extravagancies of Platonism." The school of Alexandria, in the second century, was miserably uncivilized, by that Philosophy, many of its divines remaining devout Platonics after they became Christians. The school of Oxford is most reverently following their steps, *under the guidance of the Schoolmen*.

It may here be remembered that in England "the study of the Greek philosophy has been chiefly confined to the University of Oxford, which providentially (says the British Critic) has been saved from setting the seal of its sanction either to Paley or to Locke; and has adhered firmly to Aristotle as the text book in her plan of education." "Precisely the reverse is the case at the University of Cambridge, where Locke and Paley have long held a prominent place in instruction."—See British Critic for July, 1838, p. 2—and Sedgwick on the studies of the University of Cambridge, p. 40.

It may also be noted, that, *pari passu*, with the coming out of Oxford Divinity, there was a decided effort, by a series of elaborate papers in the British Magazine, (a work sympathizing entirely with that way) *to write up* the Middle Ages;—to call attention to their *stores*; to vindicate them from that character of "*Dark Ages*," by which it has been the universal opinion of Protestants they ought to be known. As a specimen of such effort, we have in a late British Critic the following passage, found in an article which decries the study of the Evidences of Christianity as inimical to the right sort of faith, and advocates the receiving of our doctrines from *the traditionary Creed of the Church*, prior to any reference to Scripture, and just because it is *what the Church be-*

¹ Enfield's Hist. of Phil. b. viii. c. 3.

lasticorum, to get their doctrine of Justification, it will at least be made to appear that they have arrived at a singular agreement with the doctrines of the Schoolmen.

From the extract from Vega, just given, we learn the following important particulars.—1. That prior to the Council of Trent, the doctrine of the Church of Rome was *not determined* on this great point, of all vital religion, whether justification consists in an *infused, personal righteousness*, or in an *external and imputed*. 2. That, on this subject, there had been a *great controversy among divines, some ages prior to the Council*. No doubt he refers to the age of the elder Schoolmen.¹ 3. That while the doctrine of *infused* righteousness for justification, was “*allowed*” in

lieves. “There is a certain era of the Church (says the Review) of which our enlightened generation seldom deigns to speak with respect; holding it to have been *dark*; not only in arts and sciences, not only in its manners and laws; but also, and that above all, *in its religion*. Any one who has passed a few hours in a college library, will remember vast rows of gigantic volumes, which, heavy and sombre as they frown on the modern student, look like the sepulchral monuments of an obsolete literature. These are the works of the Schoolmen, great men in their day, heard and read and admired, and imitated by thousands, Taken, as a whole, it was a vast school of learning, vast in its duration and extent; in the powers and labours of its chief masters and in the multitudes of those they led. Yet the judgment of the moderns (we are not enquiring whether true or false) their deliberate judgment is, that all this learning was but a cloud of darkness, obscuring both Gospel truth and the natural light of human reason; that it was all labour lost, a mere shadow of knowledge.”—See British Critic for July, 1839, p. 22. How these hints are intended to operate, cannot be doubted.

¹ That this controversy originated in comparatively modern times is thus granted by Vasquez, another distinguished Trent divine. “Ea quæ pertinent ad formalem causam nostræ justificationis—dificillima eorum quæ de justificatione nostrâ tractari solent, neque præteritis sæculis tam exacte a patribus discussa, quam ea quæ de necessitate auxillii gratiæ ad operandum et recte vivendum hactenus anobis sunt disputata.”—Quest. 112, Disp. 202. Bishop Barrow has a similar observation.—See on Justific.

the Council of Vienna, (*tolerated*,) it was reserved for the School Doctors, after their great leader, Peter Lombard, the Master of the Sentences, to propound this growing doctrine, "*not as probable only, but as certain.*" 4. That still there were those in the Church of Rome who maintained the opposite doctrine. And those continued of that side till the Council of Trent. Some in the Council we know, from other sources, were of that side, and openly maintained it. But this was to countenance Lutheranism. Therefore it seemed good to the Council to determine that justifying righteousness is infused and inherent righteousness, and to curse all who, like those of whom Vega speaks, should presume to hold any different opinion.¹

¹ Mr. Faber believes that "the system of human, justifying righteousness, infused, and therefore inherent," derived its origin from the early Schoolmen, especially Peter Lombard and Thomas Aquinas. After showing that the doctrine of the famous St. Bernard, of Clairval, the head of the Biblicists, in opposition to the speculative philosophico-theology of the Schoolmen, in the middle of the twelfth century, was directly the reverse; and after declaring that he can find in the writings of St. Bernard, no evidence that he had ever heard of such a doctrine, sums up his thoughts on the point of derivation, as follows: "Scripture rejects it: The Ancient Church disowns it: Bernard, the last of the Fathers, apparently knows nothing of it. But the Schoolmen who immediately followed Bernard, and whose characteristic was a desertion both of Scripture and of Ecclesiastical Antiquity, for Human Reason and Human Philosophy, give it, as the fruit of their novel mode of illustrating divine things, with the utmost precision and intelligibility. Furthermore, though the speculations of the Schoolmen were strongly opposed by the Biblicists of the Old Theology, they rapidly became so fashionable, as to be received even by acclamation, and thence to form, henceforth, the basis of the accredited system of Orthodox Divinity."—Primitive Doc. of Justific. p. 276.

The following is an example of St. Bernard's doctrine. "What can all our righteousness be before God? Shall it not, according to the Prophet, be viewed as a filthy rag; and if it be strictly judged, shall not all our righteousness turn out to be mere unrighteousness and deficiency? Yet who shall bring any accusation against the elect of God? To me, it is sufficient for all righteousness

Now, since from one of the chief divines and defenders of the Council of Trent, and from other sources previously mentioned, it is manifest that the doctrine established at Trent, was there considered as having been drawn directly from the Schoolmen, and to have been first propounded, for a sure doctrine, by those "Irrefragable" Doctors; so that the Romanism of Trent, and the Romanism of the Schoolmen, on the present subject, are one, in all important respects; it will tend not a little toward a right estimate of the Romanistic character of Oxford Divinity, if we shall make good the three following propositions.

1. That the Schoolmen described the righteousness of Justification, precisely as do our Oxford Divines.

2. That they felt the same necessity, as do the latter, of finding out a distinction between an indwelling righteousness that justifies, and an indwelling righteousness that sanctifies, and that they fell upon precisely the same subtle and shadowy expedient.

3. That this very distinction of the ancient Schoolmen, which equally characterizes the divinity of our Oxford Schoolmen, is used by our ancient writers as one distinctive characteristic of Popery.

only to have Him propitiated, against whom only I have sinned. Every thing which he shall have decreed not to impute to me, is thus, as if it had never been. Freedom from all sin, is the righteousness of God. The pure indulgence of God is the righteousness of man. Saith the Apostle, if one died for all, then were all dead; meaning that the satisfaction made by one, should be imputed to all, even as one bare the sins of all; so that there should not be found one distinct person who incurred the forfeit, and another who made satisfaction; because truly the head and the body are one Christ. The head satisfied for its members: Christ for his own bowels."—See St. Bernard as quoted by Faber, in *Prim. Doc. of Just.* pp. 155, 158.

1. As to the first of these propositions, there is no need of argument—Mr Newman declares it. “Great divines, (he says) as Lombard and Thomas Aquinas, (*the two head Schoolmen*) declare that the Holy Spirit indwelling, is the *formal cause of Justification*”—Justification by *inherent righteousness*, in other words;—or to use the words of St. Thomas himself, “Justifying Grace is something real and positive in the soul, a supernatural quality.”¹

2. The second proposition may be as readily dispatched. It will be remembered that while Mr. Newman most directly asserts that there is but one righteousness; that Justification and Sanctification are substantially the same; that the usual distinction between them is unscriptural, that they are really one, the terms Renewal and Justification being *identical*; he attempts what he considers a most important distinction, a distinction on which Dr. Pusey positively asserts, that he and his fellows “*exclude Sanctification from having any place in our Justification,*” and on which Mr. Newman asserts, that Justification is “not renewal, nor the principle of renewal, but perfectly distinct from renewal, *with which Romanists identify it.*” The idea then is that between “the divine gift,” or “the justifying principle,” or “the inward reality of righteousness,” or “the indwelling of the Holy Ghost,” (whichever expression we choose) and personal holiness, there is such a difference that while the latter is the *complex* of the several virtues of the renewed mind, the *other includes them all, but is not any of them.* Hence that curious

¹ Gratia gratum faciens, id est justificans, est in Anima, quiddam reale et positivum, qualitas quædam supernaturalis. Aquinas, p. 1, 2, q. 110.

description of the Justifying righteousness, as a "something which is *within* us, but not *of* us, nor *in* us, not any quality or act of our minds, (though within them,) not faith, not renovation, not obedience, not any thing cognizable by man, but a certain divine gift in which all these are included."¹

Now on what ground can Mr. Newman assert that the Romanists "*identify Justification with renewal*," one whit more than he does ; how can he rest, as he does, his grand claim of distinction between his doctrine and that of Rome on the fact that *they* make that identification and he does not, when we find him saying, that "the *real* distinction already alluded to, (his own,) *is allowed in the Church of Rome, and held by Romanists*, both before the Council of Trent and after ?

"St. Thomas contends that the *gratia justificans*, (the justifying righteousness,) is not the same as the habit of love ; the latter belonging to the will, and the former to the essence of the soul. In which opinion he is followed by Cajetan, Conradus, Soto and others. Bonaventura" (one of the most mystical and superstitious, and idolatrous of the Schoolmen,) "assents, so far as to consider there is a real distinction between them. This alleged distinction was a subject of dispute at the Council of Trent between the Franciscans and Dominicans, on all which accounts it was left unsettled by the Fathers there assembled."²

¹ Newman's Lectures, p. 159.

² Newman's Lectures, p. 397. "There was a sharp disputation between those two orders, (says Father Paul,) whether the habit of grace be the same with the habit of charity, as Scotus would, or distinct as St. Thomas." Hist. p. 198.

Whoever will take the trouble to read what St. Thomas has left us under his 110th Question of the second—first part of his Summa, as well as under question 113th—will perceive an exact resemblance between Mr. N. and him on the subject in hand. Does Mr. N. sometimes treat the Grace of Justification as the same with infused righteousness ? so does St. Thomas ? "Idem est

We add to the above, the extract from Annati, in Tracts for the Times, No. 71. "It is *de fide* that man is justified by inherent righteousness; it is not *de fide* (not an established article of faith,) that justifying righteousness *is a habit or quality*."

Now, with all this before him how could Mr. Newman say, as he does on page 150 of his Lectures, that Romanists make Justifying righteousness "consist in a supernatural *quality*, as if that word *quality* were decided upon any more, among them, than it is with him, and as if in the use of that word lay the great difference between his doctrine and theirs?

Enough has now been said for our second proposition, viz. that the Schoolmen and our Oxford Divines, not only are agreed as to inherent righteousness for justification, but are characterized by precisely the same vain device to prevent its being considered exactly the same thing as Sanctification.

3. For our third proposition that our ancient writers have used that very distinction as a distinctive characteristic of Popery; Hooker will suffice as

gratiæ infusio, et culpæ remissio, sicut idem est illuminatio et tenebrarum exclusio. Q. 113. Does Mr. Newman make them divine in certain respects?—so does St. Thomas. He mentions certain respects in which Justifying grace is not a quality of the soul—and one in which it is. As to the latter he says: Quædam est qualitas supernaturalis, non eadem cum virtute infusa; sed aliquid præter infusas virtutes, quædam habitudo, quæ præsupponitur in istis virtutibus sicut earum principium et radix, &c. The same difference is expressed elsewhere, as follows:—Aliter est in anima gratia, et aliter character. He says, Character importat quandam potentiam spiritualem ordinatam ad ea quæ sunt divinæ cultus. Anima est subjectum, characteris, secundum intellectuam partem, in qua est fides. And the difference between this character and grace is thus given. Gratia est in anima sicut quædam forma habens esse completam in ea; character autem est in anima sicut quædam virtus instrumentalis.

an example. In the commencement of his famous discourse on Justification, he sets out with that admirable account of the doctrine of the Church of Rome, which we have laid before the reader already. The only authority which he quotes for the account there given of what justifying righteousness consists in, according to Rome, is in the words of Thomas Aquinas, containing the precise distinction in question, and which Mr. Newman refers to, above, as agreeing with his own.

“Justifying grace is something real and positive in the soul—not the same with infused virtue as the Master (Lombard) maintains; but something beside the infused virtues, faith, hope, charity; a certain habitude which is presupposed in those virtues, as their principle and root; it occupies, as its subject, the essence of the soul, *not its powers*; yet from it flow virtues into the powers of the soul by which the powers themselves are formed into actions.”¹

This is precisely Mr. Newman’s idea; a “*Quodlibet* of the Schools,” (as Bishop Andrewes says,) a *habitude* distinct from any *habit*; an *essence* in the soul distinct from any *quality* of the soul: righteousness distinct from the righteous affections of faith, hope, and charity. And this is the Romanism of the Schoolmen, which Hooker selects as the best expression of the very essence of all Romanism. And

¹ Thom. Aquin. 1, 2. quæst. 110. Gratia faciens gratum id est justificans, est in anima quiddam reale et positivum, qualitas quædam (art. ii. concl.) supernaturalis, non eadem cum virtute infusa, ut magister; sed aliquid (art. ii.) præter virtutes infusas, fidem, spem, charitatem, habitudo quædam (art. ii. ad 3.) quæ præsupponitur in virtutibus istis, sicut earum principium et radix; essentiam animæ tanquam subjectum occupat, non potentias, sed ab ipsa (art. iv. ad 1.) effluunt vitutes in potentias animæ, per quas potentiæ moventur ad actus.—Hooker’s Disc. Justif. § 5.

It may be of use to remark that, in all editions of Hooker, which the author has seen, the above quotation is referred to quest. 100 of the second—first part of Aquinas. It should be as above, viz. 110.

this is Oxford Divinity—and this is what the Council of Trent referred to as the source and model of theirs—the new divinity of the dark ages, engendered of Pagan philosophy and Papal superstition, married together under the bands of the Schoolmen.

It is manifest from the above, that the question which the Trent doctors left unsettled, and therefore open, was one on which Aquinas differed from his Master, Peter Lombard; the latter making justifying righteousness precisely the same as Sanctification; the former attempting the distinction which Mr. Newman and Dr. Pusey would now use as evidence that their doctrine differs from that of Rome.

We are indebted to Mr. Keble, in his Appendix to Book v. of his learned edition of Hooker, for the following additional evidence, that Hooker considered that very distinction as a striking *characteristic* of the Romanism of the Schoolmen. Hooker writes as follows:

“The Schoolmen, which follow Thomas, do not only comprise in the name of grace, the favour of God, his Spirit, and effects of His Spirit; but, over and besides these three, a *fourth kind of formal habit or inherent quality*, which maketh the person of man acceptable, perfecteth the substance of his mind, and causeth the virtuous actions thereof to be meritorious. This grace they will have, (as we shall see our Oxford divines will have,) to be the principal effect of *sacraments*; a grace which neither Christ nor any apostle of Christ did ever mention. The fathers have it not in their writings, although they often speak of *sacraments*, and of the grace we receive by them. Yea, they which have found it out, are as

doubtful as any other, *what name or nature* they should give unto it."

They could not have been more puzzled about its name and nature than their present successors seem to be, as we have already seen in the assertion, that it is the same as Sanctification, and then the flat denial that it is any such thing.¹

Such then is the doctrine at once of Oxford Divines, and of a race of theologians eminently distinguished in their day, for the preference of heathen dialectics, to Holy Scripture, the words of Aristotle to the writings of the Christian Fathers, so that those who made the Bible their guide, were called in distinction from them, by a name rendered opprobrious by the general neglect of the Bible—*Biblicists*.

The question is forced upon us;—Since the age that was distinguished by the bringing in of this doctrine of inherent righteousness for Justification, was also so remarkable for the introduction of all the other chief corruptions of Romanism, such as the full doctrine of *image worship*, as now established, that of *transubstantiation*, of *purgatory*, of *indulgences*, &c.; and since the very men who were foremost in the former, were also eminently distinguished as patrons of the latter, as Aquinas and Bonaventura, (the latter, the chief devotee of the Virgin Mary,) what are we to anticipate from the introduction of precisely the same doctrine of Justification among Protestants? Is its natural strength abated? Call it by a Protestant, or a Romish name, set it up at Oxford, or at Trent, is it not the same; the old

¹ Keble's Ed. of Hooker, vol. ii. p. 702.

righteousness of the Scribes and Pharisees, and as able as ever, to lead men to go about "establishing their own righteousness, not submitting themselves to the righteousness of God?" The light abroad may face it down; the barrier around, of better principles, may hedge it in. But can it live now in a Protestant land, without having, and exerting, and manifesting those same old tendencies, especially upon such as shall receive it at second or third hand, from its original propagators? The present aspect of the Oxford system, so far as its practical developments have had room and time to appear, answer impressively, *No*. There is enough in what has already appeared, as will appear more fully by and by, to show that the strong tendency is now precisely as it was in the days of the Schoolmen; more restrained indeed by circumstances—more refined in its tastes, by higher intellectual culture; but strongly bent, as of old, upon the taking of its doctrine from man's wisdom, to the serious disparagement of the authority of Scripture, and to the introduction, though under better pretension, and a more attractive type, of divers overt corruptions of Romanism. This tendency seems to be at present quite as strong and active, and is doing its work quite as fast, *considering the differences of age and circumstances*, as in the days of Aquinas.

We are very far from meaning that Dr. Pusey, Mr. Newman, &c., are conscious of all this tendency, or see *all* the way in which they are being led in the wilderness they have entered upon. We have no expectation that they will ever get to the full advocating of Image worship, Purgatory, &c. We speak

of the tendency of their *system*. It has weaker minds, and more unfixed hearts, and incautious heads, and reckless hands than theirs to work on. A generation of unfledged disciples is to swarm around the Master of the Sentences and suck honey and poison out of his flowers, choosing which they please; unfolding principles which the Master left in bud; applying principles which the Master left in abstract; marching boldly and proudly, where he feared to tread but slowly and humbly; mounting upon his shoulders, and therefore reaching higher, and seeing further into reserved mysteries, than he. *They* may reach a doctrine of Romanism, from that height, which he thought not of aspiring to. They may see by his aid a need and a reason and a fitness in Image-Worship, and Purgatory, &c., which he did not dream of. What the Master would revolt at, the School may boast of. There is such a thing as *growing wiser than our Teachers*. "Transubstantiation (says Dr. Pusey) was at first connected with high and reverential feeling for our Lord, and no one could have anticipated beforehand that this one error would have had effects so tremendous." True—and this error of Justification may be connected with reverential feeling of no little depth, and yet who knows what desolating consequences may ensue therefrom? "Let us fear!"

As we have found a striking resemblance in Oxford Divinity to the mystic and subtle doctrine of Romanism in the 13th Century, it may not be out of place before closing this chapter to point out its resemblance to what is much supposed, we think without reason, to have been the opposite extreme to Ro-

manism, viz. *the mysticism of the early Quakers*. Few things, would seem, at first sight, more unnatural than to associate Mr. Newman and Thomas Aquinas, with Robert Barclay and William Penn; but mysticism is a feature common to them all—the fog in which, unknowing and unknown, they all row one way, and meet at last at the very *Ostia Tiberina*, on which Barclay supposed, and Mr. Newman is confident he has turned his back. Strange meetings often occur in a mist. Besides, there is no knowing in what company a man may find himself who goes much abroad. A disciple of Penn once went to Rome to convert the Pope. But the Pope converted the disciple of Penn. “*The light within*,” of the latter, was no *new* light to Romanism. In that great monastery, are many cells, furnishing accommodations for any sort of *idiosyncrasy*, so that it will only accommodate itself to the general rules and interests of the fraternity. But to the likeness between Oxfordism and the Quakerism of Penn and Barclay.

“By this holy Birth, *to wit*, Jesus Christ *formed within us*, (says Barclay) and working his work in us, as we are sanctified, *so are we justified in the sight of God*.”—*Apol. prop.* 7. p. 364.

“By the *light*, which they (the Quakers) call *the Spirit, the Grace, the Word of God, Christ within, the flesh and blood of Christ which came down from heaven*, they do not mean ‘*the Essence and Nature of God precisely taken*.’ They make it *a distinct and separate thing from man’s soul and all its faculties*.” Mr. Barclay says, with Mr. Knox, “we know it to be a *substance*,” with Mr. Newman, “*by this seed* (the Christ within) we understand a *spiritual. heavenly*,

and invisible principle, a real spiritual substance, in which God, as Father, Son and Spirit, dwells."—Bennet on Quakerism, pp. 111, 112, 113.

"Though the *light within*, is by them supposed to be the *immediate efficient* cause of Justification, yet they believe the sacrifice of our Saviour, *through whose obedience and sufferings the Light is purchased*, that thereby this birth, (by which we become regenerate, sanctified, justified, &c.) *might be brought forth in us*; I say, they believe the sacrifice of Christ to be (what we may call) the *meritorious* cause thereof." But, says Mr. Barclay, "not so as to exclude *the real worth of the work and sufferings of Christ IN US.*" They do therefore (says Bennett) attribute a real *worth*, 1. to the work of the Light *shining in them, and bringing forth righteousness*—2. to the *sufferings of Christ in them*. For he being united to such as resist not the *Light*, is said to suffer, when any evil is inflicted on them—3. to the *Intercession* of Christ, that is, to his intercession *within them*, by the Light's stirring, moving and enabling them to pray unto God. For my Author (Barclay) distinguishes *this* intercession of the Saviour, *from his intercession without us in heaven.*"—Bennet, 125, 126.

The *cross set up within* was a favourite expression of the Quakers. To this, the Quakers ascribed the *formal cause of Justification*, as well as Sanctification. "It is by this inward birth of Christ in man (said Barclay) that man is made just, and therefore so accounted by God. Wherefore, to be plain, we are thereby, and not till that be brought forth in us, *formally* (if we must use that word) justified in the sight of God. Because Justification is both more

properly and frequently in Scripture taken in its signification for *making one just*, and not reputed one merely such, and is all one with Sanctification.”—*Bennet*, p. 168.

William Penn maintained, just as Romish and Oxford Divines, that the remission of sins, in the case of a sinner first turning to God, is only for the merits of Christ, but like them also he made the ground of *subsequent acceptance* to be *an inherent righteousness*, and like Oxford divines he was charged with Popery for it, and he vindicates himself precisely as they do. “We would provide (he says) against the malice of those who rank us among the *Papists* as pleading for the merit of Good Works. For we lay not this *second* sort of Justification (precisely what is called *second* in Romanism) and much less the first, upon any exterior works—as merely exterior, be they acts of Justice, Mercy, Charity or such like; but upon the holy working of God’s power and Spirit in the heart, and the creature’s believing it and resigning himself up unto God, to be by him renewed, ordered, &c. So our wills thus daily submitted to the holy will of God, which is Sanctification, is the ground of our daily acceptance with God, and being received (not as just by the non-imputation of sins formerly committed, for that alone depends on Repentance and Faith in God’s free love to remit; but) as just by *being actually and really made so through the participation of the Just and Righteous Nature of Christ.*”¹

The mysticism of the early Quakers of the ancient

¹ Penn’s Quakerism a new nick-name for Old Christianity, 1672. p. 155, 156.

Schoolmen, and of the present Schoolmen of Oxford, is just about the same thing, allowing for modifications arising out of varieties of learning, and of general circumstances.

We are aware that for a long time the Mystics and the Schoolmen, of the dark ages, were at swords' points; but under the melting rays of the Angelic Doctor, they coalesced, so that the Schoolmen became commentators on Dionysius, the great chief of the Mystics, as upon Peter Lombard, the Grand Master of the Scholastics. Here also, "Thomas Aquinas, (says Mosheim,) shone forth, as a star of the first magnitude, though like the others, he was often covered with impenetrable *fogs*."¹

¹ Eccl. Hist., Cent. xiii. C. iii. §§ ix. xx.

CHAPTER V.

THE DOCTRINE OF OXFORD DIVINITY, AS TO THE RIGHTEOUSNESS OF JUSTIFICATION, COMPARED WITH THAT OF THE COUNCIL OF TRENT.

Recapitulation—Language of the Council of Trent—State of the Question at the Reformation, and now, from Chemnitz, Jackson, Hall, Usher, Hooker—Holiness required at least as much by Protestants as Romanists—Oxford interpretation of single passages of Scripture, compared with those of Romish divines—Three particulars in which Oxford divines claim to be regarded as not conformed to Romanism—These considered, and shown to make such conformity the more obvious—The vindication drawn from the Romish claim of merit, answered—Hooker's argument against the Romish doctrine of merit, shown to be applicable, in the same way, to Oxfordism—Concluding remarks.

BEFORE proceeding to an exhibition of the doctrine of the Church of Rome, as at present established, the reader is requested to bear in mind, that in making out the doctrine of Oxford Divinity, the following prominent features were made to appear—viz :

1. That the righteousness by which we are justified, before God, is exclusively internal and infused, a righteousness *within* us, inwrought by the Holy Ghost.

2. That by the acknowledgment and strong assertion of Mr. Newman, this justifying righteousness is "*really one*" with *Inherent* righteousness, or *Sanctification*, so that the terms are convertible;—the distinction afterwards attempted, instead of showing any difference, only making the identity the more certain, by its purely imaginary character, and ren-

dering the sameness of the whole doctrine with that of Romanism only the more certain.

3. That the regenerate can, and do, so fulfil the Law that their indwelling righteousness, has in it a satisfying and justifying quality, and does satisfy and justify them before God.

4. That this justification is progressive, increasing and decreasing according to the degree of Sanctification.

We now proceed to show that such are precisely those characteristic features of *the present established doctrine of Rome*, against which the Reformation was directed, and which our ancient and standard writers considered, without question, as constituting the middle wall of partition, so far as Justification is concerned, between Protestants and the Church of Rome.

In ascertaining the present doctrine of Rome, the decisions of Trent must be considered as of sure authority. The decrees of that Council, it is true, so far as they relate to *Discipline*, have not, in all countries, been implicitly obeyed by Romanists. In France, for instance, the Gallican Church has been opposed to the decrees on Discipline. But not so as to those relating to *Doctrine*, which are universally received by such as profess the Romish faith.¹

From Canon vii. Sess. vi., and from Canon xvi. we make the following extracts.

“Justification is not merely the remission of sins, but also *Sanctification and renewal* of the inward man, by his voluntary reception of grace and gifts. Whence a man becomes righteous from unrighteous, a friend of God for an enemy, so as to be an heir accord-

¹ See Marsh's Comparative View of the Churches of England and Rome, c. ii. § iv.

ing to the hope of eternal life, and the communication of the merits of the Passion of our Lord Jesus Christ."

After saying that the *meritorious* cause of Justification is Christ, the Council proceed to declare that

"The only *formal* cause is God's justice, not by which he himself is just, but by which he makes us just, wherewith being endowed by him, we are renewed in the spirit of our minds, and are not only reputed, but are *made, truly just*."

"Thus, neither our own proper righteousness is so determined to be our own, as if it were from ourselves; nor is the righteousness of God either unknown or rejected. For that which is called our righteousness, because, through its being inherent in us, we are justified; that same is the Righteousness of God, because it is infused into us by God, through the merit of Christ."

Now what was the interpretation which the Reformers, soon after the issuing of these decrees put upon them? Chemnitz, a Lutheran divine, who lived in the time of the Council, and wrote a refutation of its doctrines, which all Protestants, as well in the Church of England, as on the Continent, regarded as of eminent value, and whom Bellarmine treats as high authority, on the Protestant side, thus states, in that work, the great question between Protestants and Romanists, and how the Council answered it. "What is that which we are to interpose between the anger of God and our sins, so that on account thereof, we may be absolved from condemnation, and received to everlasting life. The decrees of Trent respond in two ways. 1. They deny that Justification is merely the Remission of Sins; and they anathematise any that shall say that a man is justified by the imputation of Christ's Righteousness only, or only by the remission of sins, or by the mere favour of God. 2. They affirm that Justifica-

tion before God, to eternal life, is not remission of sins alone, but the *sanctification of the inner man*; and they affirm that *the only formal cause* of Justification, is that righteousness given to us, of God, by *which we are renewed in the spirit of our mind*, and are not only *reputed*, but *are made truly* righteous; this righteousness in us, they say is charity, inherent in us, which, by the Holy Spirit, is wrought in us, through the merit of the passion of Christ,"¹

Dr. Jackson, an eminent divine, of Oxford, in the seventeenth century, states the issue as follows, viz: "The point then in which, with him, (the Romanist) we must join issue is; What should be the true, immediate, and next cause of this final absolution from the sentence of death? AUGHT WITHIN US, or SOMEWHAT WITHOUT US? We deny, he affirms, righteousness inherent to be such an absolute cause of absolution or remission of sins, of *Justification howsoever taken*. Christ's righteousness they grant to be the *efficient or meritorious* cause *for* which, not the *formal* cause *by* which our sins are remitted, or we are justified. He alone is *formally* just, which hath that form inherent in himself, by which he is denominated just, and so accepted with God; as Philosophers deny the sun to be formally hot, because it hath no form of heat inherent in it, but only produceth heat in other bodies. To be formally, just, we, for these reasons, attribute *only unto Christ*, who alone hath such righteousness in himself, as by the interposition of it between God's Justice and sin-

¹ Chemnitz's Examen. Dec. Conc. Trid. p. 144. Bp. Hall speaks of him as "our learned Chemnitius."

ful flesh, doth stop the proceedings of his Judgment.”¹

How the Judicious Hooker delineates what he calls that grand question which hangeth yet in controversy between us and the Church of Rome, the reader is requested to review in pages 19—21 of our first Chapter.

Bishop Hall describes the difference between us and Rome, as follows:

“What can be more contrary than these opinions to each other. The Papists make this inherent righteousness the *cause* of our Justification: the Protestants, the effect thereof. The Protestants require it as the companion or page: the Papists, as the usher, yea, rather as the parent of Justification.”²

“The question, (says Usher,) between us and them is, whether there be any Justification besides Sanctification; that is, whether there be any Justification at all? We say Sanctification is wrought by the Kingly office of Christ. He is a King who rules in our hearts, subdues our corruptions, by the sceptre of his word and Spirit; but it is the point of his Priestly Office, which the Church of Rome strikes at; that is, whether Christ hath reserved another righteousness for us, besides that which as a King, he works in our hearts; whether he hath wrought forgiveness of sins for us? we say he hath, and so said all the Church, till the spawn of the Jesuits arose.”³

From the high authority of the Authors we have now cited, it is unquestionable that, whatever other points may be connected subordinately with the controversy between the Church of Rome, and the Reformed Church of England, as to Justification, the main question, and that, therefore, with reference to which our Article of Justification and its explicating Homilies were framed, was simply whether we are

¹ Jackson's Works, vol. i. pp. 754, 755.

² Hall's Works, vol. ix. p. 46.

³ Usher's Sermons, No. xvi.

justified before God, by a righteousness *external* and *made ours only by imputation*, or by a righteousness *in us*, and ours because *in us*; by *infusion*, and not by *imputation*. The Reformed Church of England, like all other Reformed Churches, stood fast upon the former ground, maintaining, as Hooker says, that the Church of Rome, “in teaching Justification by inherent Grace, *doth pervert the truth of Christ.*”

“The righteousness of Sanctification, we deny not to be inherent, only we distinguish it as a thing different *in nature*, from the righteousness of Justification.” “That whereby we are justified, is perfect, but not inherent. That whereby we are sanctified, is inherent but not perfect.”¹

Between Romanists and us, there is no difference as to the *necessity of Holiness*, for the kingdom of heaven. We preach Sanctification at least as much as they, and upon a much higher and more effective ground. But the *relation* of that holiness to the justification of the sinner, is the precise point of disagreement, the hinge of the whole controversy. By the standards of our Church, it is made to *follow after* Justification, as its fruits, and as evidences of a Justifying Faith. By the Church of Rome, it is *Justification itself*; or at least the *ground of Justification*.

In the last chapter of the decrees of the Sixth session of Trent, we read as follows :

“Since Jesus Christ as the head into the members, and as the vine into the branches, perpetually causes his virtue to flow into the justified; which virtue always precedes and accompanies and follows their good works, and without which they would in no wise be grate-

¹ Disc. of Justif. §§ 6 and 3.

ful to God and meritorious, we must believe, that nothing more is wanting to the justified themselves, which need prevent us from thinking, both that *they can satisfy the divine law*, according to the state of this life, by those works which are performed in God; and that in their own times, *they may truly merit the attainment of eternal life.*"

The present writer sees no difference between this doctrine, and that shown in the last chapter, by extracts from Mr. Newman.

Does Oxford Divinity neutralize the distinction of two kinds of righteousness, and confound Justification and Sanctification? So does Romanism. The following, from Bishop Downname, of the 17th Century, shows how this feature of Popery was regarded in the Church of his day.

"The first capital error of the Papists is, that they confound Justification and Sanctification, and by confounding of them, and of two benefits making but one, they utterly abolish the benefit of Justification; which notwithstanding is the principal benefit, which we have by Christ in this life, by which we are freed from hell, and entitled to the kingdom of heaven. And this they do in two respects: first, they hold, that to justify in this question signifieth to make righteous by righteousness inherent, or by infusion of righteousness, that is, to sanctify. Secondly, they make remission of sin, to be not the pardoning and forgiving of sin, but the utter deletion or expulsion of sin by infusion of righteousness. Thus they make Justification wholly to consist in the parts of Sanctification.¹

Does Mr. Newman declare that the regenerate or

¹ Downname on Justif. p. 50.

baptized can, and do fulfil the law; that their obedience has a justifying and sanctifying quality or virtue; that divine love, in the Christian, is imputed to him for righteousness?"¹ The Council of Trent declares that the justified, that is the baptized, "can satisfy the divine law, according to the state of this life, by those works which are performed in God." Cardinal Bellarmine, in defending this doctrine of the Council, contends that "they that are able to love God and their neighbour, are also able to fulfil the law; that notwithstanding our charity in this life is imperfect, because it may be increased, yet that it is so perfect as may suffice for the fulfilment of the Law."

The following comparison between the Papists and Pelagians, by Bishop Downname, as to the keeping of the Law, will show, not only the Romish doctrine on this head, but also in what light it was regarded by the great divines of the English Church before the middle of the 17th Century.

"The difference between the Pelagians and Papists is not in respect of possibility or impossibility, but in respect of greater or less difficulty. For the Papists do not acknowledge that men by nature are dead in sin, and utterly deprived of the spiritual life: but that they are fickle and weak, and tied with the bands of sin, so that they cannot fulfil the Law of God, unless they be holpen and loosed by grace: but being holpen by grace, then the fulfilling of the Commandment is easy to them. The Pelagians likewise confess, that by the Grace of God, which they

¹ Pp. 73 & 74 of this work.

call *bonum naturæ*, or the power or possibility of nature they were enabled; by the grace of God vouchsafed in his Word and Law, guided and directed; by the justifying grace of God freed from the bond of their sins; and by the sanctifying grace of God holpen with more ease to fulfil the Commandments of God.

“So that the Papists, although they do not with the Pelagians deny original sin, or the necessity of saving grace: yet they do extenuate the original corruption, and so magnify the strength of nature, that they differ not much from them.

“And as touching the other difference; though the Papists hold that a man cannot be without sin for any long time, though for some short time (in which short time, if he shall say he hath no sin, he shall make Saint John, and not himself, a liar, 1 John, i. 8.) yet they say they may be without all sins excepting those which they call venial; which they do so extenuate, that indeed they make them no sins, as being no *anemies* or transgressions of the Law committed against the Law, or repugnant to charity, but only besides the Law; such as may well stand together with perfect, inherent righteousness. For they say he only is a righteous man in whom there is no sin, and yet that there is no man so righteous, as that he liveth without these venial ones. But if they be besides and contrary to the Law, then they are neither commanded nor forbidden, and so no sins at all, but things indifferent.”¹

On the subject of the increase and decrease of Jus-

¹ Downname on Justification, pp. 503, 504.

tification, according to the degree of Sanctification, the Council of Trent pronounces thus:

“If any one shall say that Justification once obtained, is not increased by good works, but that these are only the fruits and signs of Justification, let him be accursed.”—c. xxiv. Sess. vi.

But Hooker’s statement of this point of Romanism will answer best.

“The grace of Justification (he says) they make capable of increase, that as the body may be made more and more warm, so the soul, more and more justified, according as grace should be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore the first receipt of grace, in their divinity, is the first Justification; the increase thereof, the second Justification. As grace may be increased by the merit of good works; so it may be diminished by the demerit of sins venial; it may be lost by mortal sin. If they work more and more, grace doth more and more increase, and they are more and more justified.” This is one of the characteristic features of what Hooker at the end of the description calls “*the maze* which the Church of Rome doth cause her followers to tread when they ask her the way to Justification.”

The reader may compare for himself the Oxford Doctrine as stated on p. 77.

We will now give a specimen or two of Mr. Newman’s interpretation of Scripture, in comparison with the Romanist interpretation.

“By the deeds of the Law there shall no flesh be justified in His sight, for by the law is the knowledge of sin.” Rom. iii. 20. That is, says Mr. N., “by a

conformity to the *external* law," not an internal, shall none be justified. Lect. p. 54.

"But now the righteousness of God without the Law is manifested—even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe." Rom. iii. 21, 22.

"That is, (says Mr. N.) the *new righteousness* introduced and wrought upon the heart by the ministration of the Spirit," *new* as distinguished from that of the unconverted heart. P. 54.

Again: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God—not of works, lest any man should boast." Eph. ii. 8–10.

"'Not of works,' means not of *all* your works, but only works done in *your own unaided strength, in conformity to the natural law*. Here the difference is marked between the works of the Spirit which are good," (for justification,) "and those of the Law which are worthless." P. 55.

Again: "That I may win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 8, 9.

It is maintained by Mr. Newman that the righteousness of the Law, which Paul renounced, is the righteousness or obedience "done in his own strength before faith, and without grace;" and the righteousness which he desired to have in its place was "a new righteousness, consisting in obedience and in faith, and by the grace of Christ," p. 128. "If legal righteousness is of a *moral* nature, (he asks,) why should not the righteousness of faith be moral also?" p. 53.

Now it will be shown, by and by, that all this is directly the reverse and in entire denial of the interpretation, most confidently and solemnly put upon these and the like passages, by such standard writers of our Church, as Hall, Beveridge, Usher, Reynolds, Andrewes, Hooker, &c. But the present point is here, viz: that while in entire departure from the doctrine of those great divines, they are identical with the interpretation of Romanist leaders.

Chemnitz sums up the interpretation given by Andrada, a distinguished member and defender of the Council of Trent, as follows :

“Andrada contends that both kinds of righteousness spoken of by St. Paul, the righteousness of the law and of faith, consist in our obedience to the law, and that they differ not in office, but only in the manner of their office, so that when one is rendered by the unregenerate, then it is the righteousness of the law ; but the righteousness of faith consists in this, that it leads the regenerate to the obedience of those things which are written in the law—so that the righteousness is the obedience itself, of the regenerate to the law, when love which embraces the whole law is poured into those who believe by the Holy Ghost.”¹

Now, after all this marvellous conformity of Oxford divinity, to that of Rome, the reader is doubtless ready to enquire with amazement, what defence do they set up? Dr. Pusey publishes a work purposely in answer to the charge of a “*Tendency to Romanism*,” he draws his answer, in a great degree, from Mr. Newman. What is the defence? Where do they find their distinction?

After searching again and again, the writer can discover nothing that is pretended to as constituting a characteristic difference, but the three following allegations.

¹ Chemnitz Examen. Dec. Conc. Tred., p. 148.

1. That Romanists make the infused and indwelling righteousness by which we are justified, a *quality or habit of the mind*, and thus the same as Sanctification; while in Oxford Divinity, it is not a quality, but that which includes in it all the qualities and virtues of holiness; a righteousness "*within* us, but not *of* us or *in* us," "a divine gift," "a principle," but not a quality of our minds.

But it has been abundantly showed, that Oxford divinity does make, and does positively assert, though it afterwards denies, that righteousness to be a *quality, identical with sanctification*; that when it attempts a distinction, that distinction is a mere scholastic figment, which, as it is precisely the same as that invented by the Schoolmen, to whom the Council of Trent resorted for its doctrine, only shows the more perfectly the identity between Romanism, and the divinity in question; and again, that whether the distinction be good or bad, it is just as admissible in Romanism as in Oxfordism; the Council of Trent having, by Mr. Newman's own showing, forborne to decide the point; so that, whether the righteousness of Justification be a *quality* or *not*, is not a point *de fide* in the Church of Rome.

So much for one of the three lines of demarcation.

2. Another is found in this, that in one of the Canons of Trent, it is declared, that "Inherent righteousness is the only *formal cause of Justification*"—*Unica Formalis causa Justificationis*.¹ This

¹ That is called a *formal cause* of Justification, in Romish Divinity, which contains that, in itself, which causes the person to be denominated just or

is stated to be a doctrine of "high" Romanism, from which Oxford Divinity dissents. Mr. Newman maintains *two* formal causes, *proper* and *improper*. "The *proper* formal cause, *with the Romanists*, I would consider, (he says,) as *an inward gift*, yet with the Protestants, *not a quality of the mind*."¹

But what is the other formal cause; The *Improper*? The difference of the latter, from the former, is expressed in the following passage: "We are made absolutely acceptable to God through the propitiatory *indwelling* of His Son," (*the cross within*,) yet are not without the beginnings of *inherent acceptableness wrought in us by that indwelling*."³ The *indwelling* of Christ, elsewhere called the justifying "principle" and "gift," is here the *proper formal* cause; the "acceptableness" or holiness wrought in us by that divine gift, is the *improper formal* cause; both *in* us; both *inherent*; both uniting in the completion of our Justification?

Now where is the difference between these two? Nothing more than the shadowy figment by which, as we have before seen, Mr. Newman, like the Schoolmen of old, tries to distinguish between an indwelling divine gift of righteousness, and Sanctification. As we cannot admit such a distinction, we must deny that his two formal causes are else than

righteous. "He alone is *formally* just which hath that inherent in himself, by which he is denominated just, and so accepted of God; as Philosophers deny the sun to be *formally* hot, because it hath no form of heat inherent in it, but only produceth heat in other bodies."—Jackson's Works, vol. i. p. 755.

¹ Lect. p. 426.

² Here again it is indicated, that the Romanists do not make it a quality, whereas by his own showing they have left the point unsettled.

³ Lect. p. 428.

one and the same; and that his doctrine and *the unica formalis causa* of Trent, are in any wise distinct.¹

But strange! While he maintains that Romanism is distinguished by the doctrine that inherent righteousness is the *ONLY* formal cause, he expressly refers to Romanists as admitting *two*, precisely as he does. "It would seem, (he writes,) as if there were two formal causes of justification admitted by Romanists, *love or inherent righteousness, and grace or the presence of the Holy Spirit's indwelling.*"²

We conclude then that here, as elsewhere, there is no difference at all between the Oxford doctrine, and that of Rome. The attempted distinction between two formal causes is just as admissible on one side as the other, and has no reality with either. Let

¹ The decree of Trent is as follows: *Unica formalis causa, est justitia Dei, non qua ipse justus est, sed qua nos justos facit, qua videlicet ab eo donata, renovamur Spiritu mentis nostri, et non modo reputamur, sed vere justi nominamur.* "The only formal cause (of Justification) is the righteousness of God; not that by which he himself is righteous, but that by which he makes us righteous; that is to say, by which we being endowed by him, are renewed in the spirit of our mind, and are not only *reputed* righteous, but are truly righteous." The Council proceeds to add: *Quamquam nemo possit esse justus nisi cui merita passionis Jesu Christi communicantur, id tamen in hac justificatione impii fit dum, ejusdem sanctissimæ passionis merito; per Spiritum Sanctum, charitas Dei diffunditur in Cordibus eorum, qui justificantur.* "Since none can be justified but those to whom the merits of the passion of Christ are communicated, yet that communication takes place in the justification of the ungodly, when, by the merit of that most holy passion, the love of God is shed abroad, by the Holy Ghost, in the hearts of the justified."—Concil. Trident. sess. vi. c. vii.

In these expressions is contained the whole of Mr. Newman's *formal causation*. Whether he be the more accurate in making *two* formal causes, or the Council in making both, *one*, the learned in disputes of words, may determine.

² Lectures, p. 399.

us hear then Dr. Jackson, whom we like to quote on such matters, because of his bearing so high a name at Oxford, just now.¹ His words are quite as applicable to one party as the other.

“Our adversaries in that they acknowledge inherent righteousness to be *the sole formal cause* of Justification, do, by the same assertion, necessarily grant it to be the true immediate cause of remission of sins, of absolution from death, and admission to life. *This is the only point from which they cannot start*; at which, nevertheless, while they stand, they may acknowledge Christ born in the flesh, crucified, dead and buried, or perhaps ascended into heaven, but deny, they do, the power of his sitting at the right hand of God, the virtue of his mediation or intercession, and more than half evacuate the eternity of his Priesthood.”²

The Reader is requested to compare the last sentence with the extract from Usher, on page 143.

3. The last of the three particulars, in which Dr. Pusey and Mr. Newman attempt to show a difference between their doctrine and that of Rome, is in the matter of *imputation*, as follows:

“Justification,” “is not imputation merely.” “In this I conceive to lie the Unity of the Catholic doctrine, that we are saved by Christ’s imputed righteousness, and by our own inchoate (inceptive) righteousness at once.”³ But more at large as follows. “Our divines, though of very different schools, have, with a very few exceptions, agreed in this, that justification is gained by obedience in the shape of faith; that is, an obedience which confesses it is not sufficient, and trusts solely in Christ’s merits, for acceptance, which

¹ We have before quoted this truly learned divine—an Oxford man, of great eminence in his day—but that day was the day of the giants in the controversy with Rome. Usher, Hall, Andrewes, &c., were his contemporaries. It is said (by the British Critic) that his works have risen wonderfully in the Oxford market since the new divinity began, showing that his authority is acknowledged *by that side* to be of great weight. We shall find use for him hereafter.

² Jackson’s Works, vol. i. pp. 755, 756.

³ Lectures, p. 414.

is in other words the doctrine of two righteousnesses, perfect and imperfect; *not the Roman*, that obedience justifies without a continual imputation of Christ's merits; nor the Protestant, that imputation justifies distinct from obedience; but a middle way that obedience justifies *in*, or *under* Christ's Covenant, or sprinkled with Christ's meritorious sacrifice."—p. 420.

Now, all this, at first sight, has the appearance of something like the Gospel. Here are "*two* righteousnesses," whereas Mr. Newman has before expressly said, that such a distinction is unscriptural. But, on examination, it will appear that a change of *language* is the only difference from all that has gone before, and that still the doctrine is in no sense distinct from that of Rome.

We have before shown, that because these writers can screw the word *imputed* into their system, we are not to suppose that it means, in their use, any thing like what it stands for in the common use of divines. It would have been too great a leap to have arrived, all at once, at a doctrine so glaringly unscriptural, as that the word which St. Paul employs so often in the fourth Chapter of Romans, (*eleven* times, says Bishop Andrewes, in its several forms of *impute*, *account*, and *reckon*,) could not, by any possibility, be admitted. No, the word *impute* must be got in some how or other.

But in what sense do these writers now speak of *two* righteousnesses and one *imputed*? Hooker, for example, says, in the common use of words, "There be two kinds of Christian righteousness; the one *without us*, which we have by *imputation*; the other *within us*, which consisteth of Faith, Hope, and Charity, and other Christian virtues."

But this *external* righteousness of Christ, which

is here said to be *imputed*, for the very purpose of distinguishing it from that which is *indwelling* and *innwrought*, is precisely what Dr. Pusey stigmatises "*as a mere abstract title of righteousness*," a mere name—the "*Reputative Justification*," which Mr. Newman says, "was the gift of the Law," in distinction from the "Grace and truth which came by Jesus Christ."

"When the divines who teach this, (he says,) come to me with their visionary system, an unreal righteousness, and a real corruption, I answer, that the law is past, and I will not be brought into bondage by shadows. Away then with this modern, this private, this arbitrary, this tyrannical system, which promising liberty, conspires against it, and for the real participation of Christ and justification through his Spirit, would feed us on shells and husks. It is a *new gospel*. It is surely too bold an attempt to take from our hearts, the power, the fulness, the mysterious presence of Christ's most holy death and resurrection, and to soothe us for our loss with the name of having it."¹

Of course then we must so far obey this peremptory injunction, that though we may not be quite willing to "*away*" with the "two kinds of righteousness," which Hooker finds, we must away with the idea that, in Oxford divinity, the expression, "*two righteousnesses, perfect and imperfect*," participates in the least of a righteousness "*without* us, which we have by imputation," or really means any other than that one righteousness *within* us, which consisteth of Faith, Hope, Charity, &c.—and which is wrought in us by the Spirit, through the merits of the Passion of Christ. We cannot forget that it has been elsewhere said by Mr. Newman, that "*Imputed righte-*

¹ Lectures, pp. 61, 62.

ousness is the coming in of actual righteousness," actual, or personal, as distinguished from external, from what is called, in *common language*, imputed. And further that it has been before said that "Christ is our righteousness, *by dwelling in us by the Spirit.*" The sanctifying indwelling of the Spirit is therefore all that is meant by "the imputed righteousness of Christ," in the speech of these divines.¹ Then since the phrases "*righteousness of Christ,*" "*merits of Christ,*" "*meritorious sacrifice of Christ,*" have all the same use, it follows that when in the extract above given, Mr. Newman seems, after all that has gone before, of such exceedingly diverse aspect, to speak at length a little like the simplicity and truth of the Gospel, of our being justified by "obedience which trusts only *in Christ's merits* for acceptance," in "the *sprinkling of Christ's meritorious sacrifice,*" we are only to understand that it trusts in the merits of the indwelling of the Spirit, or in other words, of that righteousness of Sanctification in us, which the Spirit works for Christ's sake; and thus the cross which we are referred to for additional merit is only "the cross *within*"—"the mysterious presence of Christ's death and resurrection;" and so Mr. Newman is, after all, no better than he was before, when he said that "the cross in which St. Paul gloried," (and, of course, "the sprinkling" we are to trust in,) "was not the actual *sacrifice* on the cross, but that sacrifice coming in power to him who has faith in it, *and converting body and soul into a sacrifice*—the

¹ For a further view of the use of the word *imputed*, or *accounted* in this divinity, see p. 69 of this work.

cross realized, present, living in him, sealing him, separating him from the world, *sanctifying, afflicting* him."¹

We have now reached the precise meaning of the declaration "that we are saved by *Christ's imputed righteousness, and by our own inchoate righteousness at once.*" It is simply the doctrine of the *two formal causes* of Justification of which we have already spoken, *the proper* and the *improper*—the former consisting of "the indwelling of the Spirit," or Christ's "propitiatory indwelling;" the latter of our own sanctification; which two, we learn from Mr. Newman himself, are also "*admitted by Romanists.*"² So that after all this work about *imputed righteousness*, as if at last our Oxford gentlemen were getting back to the Gospel and to Protestantism, the whole distinction between what they call by that name, and our own righteousness with which they associate it, is that old Scholastic *Quodlibet* of Thomas Aquinas, the distinction between "that divine *gift*," or "*principle*" of indwelling righteousness, which is not *within* us, but *in* us, which includes all holy virtues, but is not any, or all of them, and that "*quality*" of holiness which is *in* us as well as *within* us, and which Mr. Newman says elsewhere, is nevertheless "*substantially the same as the other.*"

But this distinction, instead of being a dissent from Romanism, is of Romish origin. Mr. N. himself as-

¹ Lect. p. 206.

² Lect. 399. Bishop Hall also shows this. "Who can abide, (he says.) that noted speech of Bellarmine, 'A just man hath by a double title, right to the same glory: one by the merits of Christ, imparted to him by grace, another by his own merits.'" Hall's *No Peace with Rome*, Works ix. p. 51.

sures us that it was a subject of debate in the Council of Trent, and was left undecided, and is therefore perfectly consistent with its established creed. Here then is the whole result. The imputed righteousness of Christ, in Oxford Divinity, is nothing else than our own Sanctification, communicated by the Spirit, for Christ's sake; to be saved by that and our own inchoate righteousness at once, means simply to be saved by our own inceptive holiness, wrought in us in virtue of the death of Christ. The whole meaning of Mr. N., as expounded by himself, is just as consistent with Romanism, as with Oxfordism, and is actually said, by him, to be admitted by Romanist authors. So much for the only three particulars in which our Oxford divines profess to distinguish between their doctrine and that of Rome, viz., 1. That Romanists make the indwelling righteousness of Justification *a quality of the mind*, and Oxfordism does not. 2. That Romanism admits but "*one formal cause of Justification*, (inherent righteousness) while Oxfordism has *two*. 3. That Romanism teaches we are justified by obedience, without the continual imputation of Christ's merits, while Oxfordism teaches that we are justified by both at once.

But these three, though for the sake of perspicuity they have been treated separately, really amount to but one, as they all unite in the merits of the first, and must stand or fall with the validity and anti-Romanist character of that distinction. We have seen that in each case the distinction is without a difference, and that whether it be valid or not, it is just as consistent with Romanism, as with this new sort of Protestantism.

The reader is now prepared to set the true value upon the declaration of Dr. Pusey, that what *he conceives* to be the true Anglican doctrine differs “from the Roman, in that it *excludes Sanctification from having any place in our Justification.*”¹ Mr. Newman knows better, and grants it to be one of the “two *formal* causes.” The Romanists know best of all, and interpret Oxford Justification as an entire return to theirs.

As to the use of the word impute, in the Oxford sense, there never has been any objection among Romanists.

The anathema of Trent is not against those who hold Justification by imputed righteousness *in part, or in any sense*; but precisely according to the *procul este profani* of Mr. Newman; it is against those who hold “that we are justified by the *mere* imputation of Christ’s righteousness, *to the exclusion of grace and charity*, which by the Holy Spirit is shed abroad in our hearts”—in other words, to the exclusion of “inchoate righteousness.”²

The merits of Christ come into the Romish doctrine quite as much as into that of Oxford. “They teach as we do, (says Hooker) that unto Justice no man ever attained, but by the merits of Jesus Christ. They teach as we do, that although Christ, as God, be the *efficient, as man*, he is the *meritorious* cause of our justice, and without the *application* of the merit of Christ, there can be no Justification.”³ Now

¹ Letter, p. 46.

² Si quis dixerit hominem justificari, vel sola imputatione justitiæ Christi, vel sola peccatorum remissione, exclusa gratia et charitate, quæ in cordibus eorum, per spiritum Sanctum diffunditur—anathema sit.—*Sess. vi. c. xi.*

³ Hooker on Justif. § 4.

this is quite as strong, as to the merits of Christ, as any thing in Oxford Divinity. The Romanist cannot deny, (says Chemnitz) that Paul often uses the word *impute* in reference to Justification; but Andrada maintains that the *imputation of Christ's righteousness* signifies nothing more than the infusion of inherent righteousness into the regenerate for Christ's sake. As if to impute *iniquity* were, in St. Paul's sense, to *infuse iniquity* into any one.¹

A vindication of Oxford divinity may be attempted on the ground that whereas it is a prominent

¹ Chemnitz Examen. Dec. Trid. p. 149.

This put Chemnitz in mind that during the Osiandrian controversy, he had heard, not without laughter, of some who philosophized on the word *putare* and its compounds, as *verbum hortense*, a word pertaining to *horticulture*; so that, as *amputare* signifies to *take away* something, so *imputare* must signify to *insert, implant, pour in* new qualities into a man. And this *wisdom*, he says, viz., that imputation signifies only to infuse righteousness, was introduced in the Council of Trent," (p. 149.) Father Paul gives us some of the debate on this subject. "Vega, a leader, maintained that it was a most proper Latin word to say that *the righteousness of Christ is imputed for satisfaction and merit*, and that it is *continually* imputed to *all that be justified*, and do *satisfy for their own sins*, but he would not have it said that it was imputed *as if it were ours*." This is better doctrine than that of Oxford. The Heremite General held that in Baptism the Justice of Christ is imputed, because it is communicated wholly and entirely, *but not in penance, when our satisfactions are also required*. But Soto, who thoroughly held to the *effective* sense of Justification, said the word *Imputation* was most popular and plausible, because it signified, at the first sight, that all should be acknowledged for Christ, but yet he did ever suspect it, in regard of the bad consequences which the Lutherans did draw from thence—that is, that this only is sufficient (for Justification) without inherent righteousness, that the punishment is abolished, together with the guilt; that there remaineth no place for satisfaction. This admonition begat such a suspicion in the hearers that there appeared a manifest disposition to condemn the word for heretical, *though reasons were effectually applied to the contrary*."—Paul's Hist. Conc. Trent. pp. 199, 200.

Much was said against the Lutherans, who grounded their doctrine of Imputation upon the Hebrew *Tsudah* and the Greek *δικαιοσύνη* signify to be *pro-*

feature of Romanism, that it positively attributes a degree of merit to the good works of the Justified, so that by them they may truly deserve an increase of grace, and eternal life; the Oxford divines, on the contrary, expressly ascribe all merit in Justification to the Cross and Passion of Christ.

To those who are familiar with the position of the doctrine of merits, in the decrees of Trent, it is needless to say any thing in answer to this plea. But for others, a little time may not be uselessly spent on this head.

nounced, not made just. This leads us to some amusing features of the debate on the Scriptures, in which great care was taken against being troubled with the interpreting of the Bible in its original tongues.

Soon after the opening, "there was much difference about the Latin Translation, between some few who had good knowledge of Latin, and some taste of Greek, and others who were ignorant in the Tongues." Friar Aloisius urged much, on the authority of Cajetan, a reference to the Hebrew and Greek Texts the latter having said that "to understand the Latin Text was not to understand the infallible word of God," and that if "the Doctors of the former age had gone to the original texts, the Lutheran heresy never would have found place." But "the major part of the divines (knowing better where their strength lay) said it was necessary to account that Translation which formerly had been read in the Churches, and used in the Schools, divine and authentic; otherwise they should yield the cause to the Lutherans—that the doctrine of the Church of Rome, is in a great part founded by the Popes and by *School Divines*, upon some passage of the Scripture, which if every one had liberty to examine whether it were well translated, running to other translations, or seeking how it was in the Greek or Hebrew, these new Grammarians would confound all, and instead of Divines and Canonists, Pedants should be preferred to Bishops and Cardinals. The Inquisitors would not be able to proceed against the Lutherans, in case they knew not Greek and Hebrew." To this, some, as Isidorus Clarus, a Benedictine Abbot, were directly opposed. Vega proposed middle ground—but Richard of Mans, a Franciscan, said that "the doctrines of faith were now so cleared, (viz. by Popes and Schoolmen) that we ought no more to learn them out of Scripture; that the studying of the Scripture should be prohibited to every one that is not *first confirmed in School divinity; neither do the Lutherans gain upon any but those that study the Scripture.*"—Paul's Hist. pp. 155—159.

Now it is true that in the decrees of Trent, we find this most appalling language :

“If any man shall say that the good works of a Justified Person are the gifts of God, in such a manner that they are not also the Justified person’s merits ; or that the Justified person does not truly deserve increase of grace, eternal life, and (upon condition that he die in the grace of God,) the obtaining of eternal life, and also an increase of grace, by those good works which he does by the grace of God, and the merit of Jesus Christ, of whom he is a living member, let him be accursed.”¹

It is true also that Dr. Pusey interprets the Article of his Church on Justification, as putting “*in strong contrast the merits of Christ and the merits of man,*” and as saying, “*that we are justified solely for the sake of his merit, and not for our own works or deservings.*” “*The Article opposes, (he continues,) the merit of Christ, to any thing which we have of our own, to our own works and deservings, as the MERITORIOUS cause of our salvation.*” “*It is so plain a truth, and has been so often inculcated by us, that every sin of man which is remitted, is remitted only for the sake of His meritorious Cross and Passion, every good and acceptable work is such through his power working in us, that little, I believe, has thus far been objected.*”²

To a superficial reader, it may seem that between these words of Dr. Pusey and those above of the Council of Trent, there is a vast discrepancy. But in sober truth, there is not the least disagreement. They refer to different matters entirely. Dr. Pusey speaks of merit for the obtaining of that *Justification* whereby an *ungodly* man becomes a *righteous* man in God’s sight ; that which the Romanists call the

¹ Concil Trident, sess. vi. c. 32.

² Letter, p. 41.

first Justification. But the words cited from the decrees of Trent, as do all the pretences of Romish merit, in Justification, refer only to "*the increase of that grace,*" the *progression of that Justified state,*" or what Romanists call the *second* Justification.¹ When the Church of Rome speaks of that Justification, on which we are now writing, and of which Dr. Pusey wrote, the only one indeed of which the Scriptures speak, *to wit*, when a sinner, hitherto abiding under condemnation, *repents and turns to God, and seeks remission of sin and peace through Jesus Christ*, the language of merit is scrupulously avoided, and the language of Dr. Pusey is fully paralleled, if not word for word employed.

The doctrine of Oxford Divinity and that of Rome, as to what Justification consists in, being precisely the same, it is quite as much the declaration of the Council of Trent, as of the school of Oxford, that whether the infusion of righteousness, by Baptism, be in the case of infants, or of "wicked men," it is in either case "*without works.*"² We are then said to be justified *freely*, in the sense of Trent, "*because nothing which precedes justification, whether faith or works, deserves the grace of Justification.*"³ Does Dr. Pusey ascribe the "*meritorious cause*" only to Christ?

¹ They call that the *First* Justification when a man, not before regenerate, first receives the infusion of inherent righteousness. And this infusion of grace, they say, is what no works going before deserve, as a due reward, *tanquam debitam mercedem*. They call that the *Second* Justification, when infused grace exercises its proper operations, bringing forth good works. And this, they say, is obtained and deserved by good works, but still through the merits of Christ.

² Hooker's Discourse of Justification, § 5.

³ Quia nihil eorum quæ justificationem præcedent, sive fides. sive opera, ipsam justificationis gratiam promeretur. Sess. vi. c. 7.

So does Rome, precisely in the same words. "This first Justification, they say, is by faith, the obedience and satisfaction of Christ being *the only meritorious cause thereof*." "The Council *warily avoided the name of merit*, with respect unto the first justification."¹ How could we expect any thing else? The *substance* of the doctrine, whether of the Romanists or Oxfordists, may involve a glaring departure from the Scriptural way of justification by the righteousness of Christ; but it would be to charge its advocates, not only with tremendous heresy, but singular fatuity, to suppose them capable of maintaining in *words*, or of not denying in *words*, that when an ungodly man, yesterday at enmity with God, repents to-day and is baptized and justified, his justification is by any merit of his own. There are no passages in Oxford writings in assertion of salvation only through Christ's merits, stronger than those which Hooker has given to the same point in the 33 sect. of his Discourse of Justification, from the writings of leading divines of Rome.

"Can any man, (he says,) that hath read their books, be ignorant how they draw all their answers unto these heads? That the remission of all our sins, the pardon of all whatsoever punishments thereby deserved, the rewards which God hath laid up in heaven, are by the blood of our Lord Jesus Christ purchased, and obtained sufficiently for all men; but for no man effectually for his benefit, in particular, except the blood of Christ be applied particularly to him, by such means as God hath appointed that to work by. That those means of themselves, being but dead things, only the blood of Christ is that which putteth life, force, and efficacy, in them to work, and to be available each in its kind, to our salvation."

¹ Owen on Justification, c. v. pp. 170, 171.

Where, in Dr. Pusey, or Mr. Newman, is more thorough-going language than this? But even this does not save the Church of Rome from Hooker's charge of being "*an adversary to Christ's merits,*" and a maintainer of a heresy, on this head, "*which overthroweth the foundation of faith.*"

"If any think, (he says,) that I seek to varnish their opinions, let him know, that since I began thoroughly to understand their meaning, I have found their halting greater than perhaps it seemeth to them which know not the deepness of Satan, as the blessed Divine speaketh. For although this be proof sufficient, that they do not *directly deny* the foundation of Faith, yet, if there were no other leaven in the lump of their doctrine, but this (merit,) this were sufficient to prove that their doctrine is not agreeable to the foundation of Christian Faith. The Pelagians, being over-great friends unto Nature, made themselves enemies unto Grace, for all their confessing, that men have their souls, and all the faculties thereof, their wills and all the ability of their wills from God."¹

And so, after all the protestations of Romanists, Hooker taking their *doctrine* of Justification, and choosing to judge *for himself*, how far its essential nature referred all to the merits of Christ, sums up the whole in this one sentence of entire condemnation.

"Whether they speak of the *first* or *second* Justification, they make the *essence of a divine quality inherent*; they make it *righteousness which is IN US*. If it be righteousness *in us*, then it is *OURS*, as our souls are ours, though we have them from God, and can hold them no longer than pleaseth him; for if He withdraw the breath of our nostrils, we fall to dust; but the righteousness wherein we must be found, if

¹ Discourse of Justific. § 33.

we will be justified is *not our own*; therefore we cannot be justified by any inherent quality."¹

Now let the force of this exceedingly pregnant passage be well understood. Hooker has just been displaying² the whole "maze which the Church of Rome doth cause her followers to tread when they ask her the way to Justification." He has spoken of the second Justification by professedly *meritorious* works, as well as of the first by Baptism, without works. He says he cannot take time "to unrip this building and sift it piece by piece;" he will, however, pass it with a few words, "that that may befall BABYLON, in the presence of that which God hath builded, as happened unto Dagon before the Ark." Such is his idea of Romish Justification—emphatically *Babylon*. Then he selects for an example of "that which God hath builded," those blessed words of St. Paul, "*Doubtless, I have counted all things but loss, and do count them but dung, that I may win Christ and be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God through Faith.*" Before this building of God, he unravels the maze of Rome, in the passage we have quoted; in which, as thus connected, let the reader well observe

1. That, though the Church of Rome *disclaims* merit in the first Justification, and *pretends* to it in the second, and *in both ascribes all to the merits of Christ*; in Hooker's judgment, the *foundation in both*

¹ Discourse of Justific. § 5.

² See p. 19, of this work.

is really neither more nor less than *our own merits*, or *righteousness*; precisely that "own righteousness" which St. Paul rejected as opposed to the righteousness of faith, and which he counted as dung.

2. He considers the foundation of both to be simply that of *our own merits or righteousness*, not because, in either case, merits are *claimed*, but in both, whether claimed or denied, because "the *essence*" or "*the justifying principle*," is "a divine quality," or "*a righteousness in us*. Its being a *righteousness in us* and not "the *external* righteousness of Jesus Christ, which is *imputed*," is the sole ground on which he rests the charge of Justification by our "*own righteousness*" or merits. That Romanists do actually *pretend* to merits in the *second* Justification, is, in Hooker's view, the advancing of no claim not *substantially* professed before, but only the further development in words of what existed before in reality, the bolder carrying out of the principle of Justification by a *righteousness WITHIN US*.

3 In Hooker's view no righteousness can be *within us*, whether called "*the presence of God by His Spirit*," or "*a divine glory*," or "*light*," or "*gift*," or "*Shekinah*," without being *inherent*, in the same sense in which *our souls* are inherent; or without being *our own*, in the same sense in which *our souls are our own*; so that, in his view, to say that the righteousness within us is "a *divine gift* needing continually a divine renewal, and therefore, to be justified thereby, is not to be justified by our own merits, is just the same as to say that the faculties of our souls are a divine gift,

and continually sustained in us of God; and therefore, to be justified by them or their works, would not be a justification by our own merits.

Thus, in Hooker's view, however odious and awful the Romish positive claim of merit, in the second Justification, the doctrine involves the claim; whether they make it, in so many words, or not. Precisely as the Pelagians have been universally considered as enemies to *grace*, because "being over-great friends unto Nature," they maintained the sufficiency of man, without the inworking of the Holy Ghost, to do good works acceptable to God; at the same time that they confessed "that men have their souls and all their faculties thereof, their wills, and all the ability of their wills, from God;" so must the Romanists be considered as enemies to grace and advocates of merit, in our Justification; because, being over-great friends unto our own inherent righteousness in this matter, they maintain the sufficiency thereof for our acceptance with God; at the same time that they do strenuously profess that all our righteousness, in all its works, cometh only by the inworking of God's Spirit, and in virtue of the mercy of God and the passion of Christ. There is, indeed, a revolting extent of abomination in the overtneß and barefacedness with which the Council of Trent, and sundry Romish writers, since, have evolved the rudiment of merit into daring expressions of anti-christian presumption,¹ as if Satan's right hand had forgot its cunning. But in planting the principle of *a righteousness in us*, as the *justify-*

¹ See Usher's Answer to a Jesuit; Chapter on Merits.

ing principle, they planted the tree, which must, in time, ramify into such boasting, if allowed its natural spread, whether planted at Trent, or at Oxford.

Now let us see where all this applies to the system of our Oxford divines. Like Rome, they ascribe the "*meritorious* cause" of Justification, only to Christ; the *efficient*, to the Holy Spirit; the *instrumental*, to Baptism, and the "*formal* cause," only to a righteousness *in us*. Then, we say of them, according to the words of Hooker; "Whether they speak of the first or second Justification, they make it consist in a righteousness which is *ours*, as our souls are ours;" *inherent* as our souls are inherent; they make it the righteousness which St. Paul *renounced* that he might win Christ, and not the righteousness for which he counted that as worthless and loathsome; precisely because they make it our "*own*." Then let it be said that it is infused of God and sustained of God, without our desert; so we say of our souls and all their faculties; let them deny that they ascribe any merit to such righteousness, or to any works proceeding therefrom; let them maintain that in making Justification thus to consist in a righteousness in them, instead of an *external* righteousness only in Christ and only *accounted* unto them, they do attribute all to the merits of Christ and nothing to their own works or deservings; it is nothing more than Romish writers have often done; nothing more than the Council of Trent itself has done."¹ They teach, (says Hooker,) that our good

¹ "Thus neither our own proper righteousness is so determined to be our own, as if it were from ourselves; nor is the righteousness of God either unknown or rejected. For that which is called *our* righteousness, because through it being

works do not these things *as they come from us*, but as they come from *grace in us*; which grace in us, is another thing in their divinity, than is the mere goodness of God's mercy towards us, in Christ Jesus.¹

To deny, in the *development*, what is substantially contained in the acknowledged *rudiment*, is an inconsistency by which many, we hope, very many, professed Romanists, as well as our brethren of Oxford, have held on, in their hearts and words, to that only foundation of a sinner's hope before God, which their more formal doctrine has substantially denied; and have rejected, in their devout affections, the very righteousness of works which their written creed has embraced. Thus says Bishop Andrewes, "the very Schoolmen themselves, take them from their questions, quodlibets, and comments on the *Sentences*, let them be in their *meditations or devotions*, and especially in directing how to deal with men in their last agony—then take Anselm, take Bonaventure, take Gerson, you would not wish to find '*Jehovah our Righteousness*' more pregnantly acknowledged."

The same venerable Bishop shows the same happy inconsistency in Gregory of Valentia, in Stapleton, in Cardinal Bellarmine. We earnestly hope there is the same to be found in their followers at Oxford. With the personal, private, practical reliance for sal-

inherent in us we are justified; that same is the righteousness of God, because it is infused into us of God, *through the merit of Christ*. Far however be it from a christian man, that he should either trust or glory in himself and not in the Lord; whose goodness to all men is so great, that what are truly his gifts, he willeth to be estimated as their merits."—Concil. Trident. Sess. vi. c. 16.

¹ Discourse of Justific. § 33.

vation, in these gentlemen, whether it be consistent or inconsistent with the great error of their theory of Justification, we have nothing to do. God grant they may abundantly rejoice in Christ, in spite of the lamentable substitution of a *crucifixion within* them, as the object to be looked to for Justification, instead of the sacrifice upon the cross, in which alone we are permitted to glory. We are dealing only with their doctrine. That is one thing. *Their use* of it is quite another. The former, we maintain, is that of our own righteousness, or works, or merits, in substitution for what Paul and our Church call "the Righteousness of God by faith."¹ Their denial of this only proves that such is not the inference *they* make from the doctrine. We must make our

¹ Our own righteousness and that of God by faith are always set in opposition by the inspired writers. Is one called "*the righteousness of law?*" the other is "*the righteousness of faith;*" is the one called by St. Paul, our "*own righteousness?*" the other he calls "*the righteousness of God.*" Is one described as "*by the law?*" the other is "*without the law.*" Is one "*reckoned to him that worketh?*" the other is "*to him that worketh not.*" Is the one "*of debt?*" the other is "*of grace.*" Does the one give man "*whereof to glory?*" because it is "*of works?*" the other "*excludes boasting,*" because it is "*of faith.*" Does St. Paul "*count all things but loss that he may win Christ and be found in him?*" He has no hope of succeeding till he has first laid aside *his own righteousness*, as worthless, and put on, in *its stead*, "*the righteousness which is by the faith of Christ.*" In his view, these two cannot coalesce; cannot unite into one vesture; they are essentially inconsistent in the office of Justification; so that if we trust in the one, we cannot have the other; if we "*go about to establish our own righteousness,*" it implies that we *have not submitted to, but rejected the righteousness of God.* Our justification must be either of grace exclusively, or of works exclusively. It cannot be of both. "*Not of works, lest any man should boast.*" *If by grace, (says St. Paul) then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.*" "It is not grace any way, (says Augustine) if it be not free every way."

Now between one or the other of these rival hopes must every sinner choose. His choice of one is necessarily the rejection of the other.

own inference ; we cannot be forced to adopt theirs. Their doctrine is now public property, doing its good or evil independently of its authors ; just as a poison, or a medicine, works its health or death in those who take it, independently of the apothecary who compounded it. The public must judge of the compound, as to its nature and consequences, without being bound by the opinion of the apothecary. And so the public will, and can, make the true inference as to whether Oxford Divinity is essentially as much a system of human merits, as that of Rome, without being governed by the deductions of Oxford Divines. And as sometimes the public voice adjudges to be poisonous in its operation upon the human body, what the son of Æsculapius has issued under the name of *Panacea* ; so may it most justly determine that what has thus issued from Oxford as the Grand Restorative, the Universal Elixir of Life, “the Weapon Salve to heal the Church’s Wounds,” is mere Popery disguised ; “rats bane, given in figs,” as Jackson says ; fraught with the most baneful consequences to truth and piety ; certain to intoxicate the Church with the spiritual pride of a full system of mere Pharisaic observances, in place of the humility of “the power of godliness,” and this just in proportion as it shall pass out of the hands of its authors and compounders, and become separated from the antidotes which in spite of their theory, it meets with in them, and shall be adopted into the practice of disciples of equal zeal, but less restraint of sound doctrine. These will *carry out* the new system of practice. The Rudiment of Merit, now unprofessed, will soon expand into its development, boldly declared. The march

of Restoration will look back to the present outset at Oxford, as a propitious beginning indeed, and good "*for the times*;" timid indeed, and slow and *reserved*, but well suited to a Church which, as these divines say of the Church of England, is not privileged with the "richer banquet" out of the "depth and richness the ancient services," such as are found in "the Roman and Parisian Breviaries; but must, as yet, put up with "the homelier fare which a merciful Providence has set before her," because she has declined from something, (we are not told what) in the Catholic Church, and has thus "sullied her baptismal robe of purity, and is not permitted to come into the Divine Presence till she has done *penance*—nor to raise her voice in the language of joy and confidence, without many a faltering note of fear and self-reproach." She is now "in a degraded condition." "She seemed to say at the Reformation, 'Make me as one of thy hired servants;' and she has been graciously taken at her word; lowered from her ancient and proper place, as the king's daughter, &c., into the condition of a *slave* at the table where she should preside. Lower strains befit her depressed condition; and with such, in the English Liturgy, she is actually provided."¹

How long will it be before the disciples of this school will consider the march of Restoration to have proceeded far enough to warrant the taking off of the *penance*; the advancement of the present *slave*, to the daughter's seat; the elevation of her now faltering and depressed notes, to the higher strains of the

¹ British Critic for Ap. 1840.

Roman and Parisian Breviaries; the breaking off of the degrading fetters put on at the Reformation, for the glorious liberty of that yoke of ceremonial service under which all piety, all morality, all knowledge, all improvement, all civilization groaned and travailed in pain until Luther arose, a man of God, and sounded the trump of Jubilee, and, in the name of the Lord, opened the prison doors to them that were bound?

We doubt not "the Times" are fast hastening on this second Reformation, so far as the *disciples* of the present Restorationists are concerned. They are evidently too much elated with present success, to be patient much longer with the present degradation of their penance-stricken Church. We fear the time is fast drawing on, when what is now being prepared for, and of which the large importations into Oxford of Roman and Parisian Breviaries, "for *private devotion*," as well as literary study, are a sign, will be ready to take its stand in the gates, and proclaim itself upon the house-tops.¹ We must in deep so-

¹ The article in the British Critic, from which we have taken the extracts above given, is a Review of the latest "Tract for the 'Times,'" No. 86, on the Church Service; and its expressions are just an echo of that Tract. In that Review we read that whereas "the Liturgies of Rome and Paris were, till very recently, sealed books to the Protestant world"—"now, Mr. Parker, of Oxford, finds it worth his while to import a considerable number of copies, both of the Roman and Parisian Breviaries every year; whence we infer (says the Reviewer) and with great satisfaction, that the ancient services are coming to be studied, not merely as a matter of literature—but for purposes of private devotion." If the selections from the Roman Breviary, occupying one hundred pages of the Tracts, are favourable specimens of its "*hid treasures*," we must confess that, except as it contains what is also in our own Bible and Prayer Book, its treasures are sufficiently *hid*. What our Oxford Divines mean by the richness of the ancient services, as displayed in these Breviaries, is clearly seen in the fact that they have not only constructed "*for social or private devotion*," a full Matin ser-

lemnity remind the Church of our parent-land, the standard-bearer of the Reformation, object of hatred for her firm stand on the side of religious and civil liberty, to all who would bind the fetters of despotic power, of bigot-intolerance, of priestly domination, of popish superstition, upon the minds and souls of men; set upon and surrounded by a combination, for her abasement, in which the money, and craft, and learning, and power of all the popery of Europe is leagued, in alliance with all that radicalism and infidelity can do to help them; we must in deepest sympathy, and with earnest prayer for our mother Church of England, beseech her to remember the word of the Lord: "*Satan hath desired to have thee that he may sift thee as wheat.*" "Watch and pray lest ye enter into temptation!"

vice for the commemoration of "BISHOP KEN'S DAY," and also a Matin, Vesper and Laud Service for "THE COMMEMORATION OF THE DEAD IN CHRIST;" but have followed most strictly the model and peculiarities of the Roman Breviary as to Nocturns, Antiphons and every other minute feature of order and mode, with as little reference to the peculiarities of the English Liturgy as if it were not in existence. Because the Romish Breviary introduces here and there little scraps of a Homily by St. Ambrose, &c., therefore the service for Bishop Ken, does the same with a scrap of a sermon from Bishop Taylor. Because in the Romish services are legends of the Saints, therefore in the Oxford service is a legend of Bishop Ken, which tells where he was born and educated, ordained, &c.—how he brought Ana-baptists to baptism, was self-denied, charitable, faithful, &c.—that he died in the Holy Catholic and Apostolic Faith, &c., but has not one word by which may be learned any one *distinctive* doctrine or precept of the Gospel of Christ.

CHAPTER VI.

THE DOCTRINE OF OXFORD DIVINITY, AS TO THE NATURE AND OFFICE OF JUSTIFYING FAITH, EXHIBITED, AND COMPARED WITH THAT OF THE ROMISH CHURCH.

The influence of the doctrine of Justification, whether true or false, upon the body of divinity, in general—The sameness of the Oxford doctrine and that of Rome, tested by the sameness of influence upon connected and subordinate doctrines—This, first exhibited as to the doctrine of Justifying Faith—The doctrine of Faith, as held in the Romish Church, stated in six propositions—The doctrine of Oxford stated in comparison, under the same propositions, shewing the nature and office of Faith, before Baptism, in Baptism, and after Baptism—The profession of making Faith the sole internal instrument of Justification examined and shown to be without any reality—Justification by Faith, in this system, nothing but Justification by Christianity—A rebuke from Bishop Beveridge.

THE fundamental doctrine that our Justification consists in a *Righteousness Inherent*, as the moral basis on which alone “we are accounted righteous before God.” is of such boundless influence upon the whole structure of the body of divinity, as necessarily to require a marked and characteristic change in all parts of the Gospel plan of salvation, more especially in those which are connected most particularly with the nature of sin, and the way of deliverance from its defilement and condemnation. Of this subordinating influence, all the peculiarities of Romish divinity, in its several members, are conspicuous evidences.

If we shall succeed in showing that the fundamental doctrine of Oxford Divinity, as to the righteousness of Justification, is of such similar influence, that it affects precisely the same subordinate doc-

trines, in substantially the same way, and with reference to the same accommodation; so that the tree is, not only Romish in *root* and *trunk*, but, so far as it has spread out doctrinally, is Romish in *ramification* also; it will then be the more manifest that the difference between this divinity and the true divinity, for which our Reformers gave themselves to death, is no mere *logomachy*; no mere differential expression, *a rebus ad voces*; but a difference of great vital doctrine, not of one doctrine merely, but of the system of doctrine, from corner-stone to roof, a difference which makes so great a gulf between, that according to the belief of Oxford Divines themselves, it makes the one side, or the other, "*another Gospel*."

In proceeding to this showing, we begin with *the Nature and Office of Justifying Faith*. Next, to an enquiry as to the nature of the righteousness in which the sinner is to be Justified, is the question, *by what means he is to become possessed of that righteousness*. The plain answer of the Scriptures is "*by faith*." No doctrine then may be expected to participate more directly in any essential peculiarity of view in regard to justifying righteousness, than that of justifying faith. "Hence it comes to pass (says Chemnitz,) that the devil is so angry at the doctrine of faith. When he could not hinder the divine decree concerning the redemption of the human race, he brought all his arts to bear upon the destruction or corruption of the appointed means of its application, knowing what was written that the word preached does not profit except it be mixed with faith in them that hear it."

The doctrine of the nature and office of Justifying

Faith, as held by the Church of Rome, is squared in entire consistency with her doctrine of Justification by inherent righteousness. We shall see the same squaring, for the same reason, and with the same cardinal points, in view, in the doctrine of Oxfordism.

As in both systems, the nature of Faith is accommodated to the position assigned to Baptism, as *the sole instrument of Justification*; so in both there is a distinction assumed in the nature and efficacy of faith *before* Baptism and *after* Baptism. And this distinction must be well understood as the key to the whole matter in each.

What then does the Church of Rome teach concerning faith *before* Baptism, or that which is required of Adults *in order to* Baptism? It cannot be properly a *justifying* faith, because Baptism is made "*the only instrument of Justification*." It cannot, therefore, be the faith of a *justified* or righteous person, and so must be the faith of the unrighteous. Hence it cannot be "a *lively* faith," the "faith *that worketh* by love." What then does the Church of Rome pronounce as to the nature and office of Faith before Baptism? She anathematizes in Canon xii. those who understand by justifying faith such a trust in the divine mercy as apprehends and accepts, in the promises of the Gospel, the remission of sins, through the mediation of Christ; and who hold that, by such trust alone, we are justified before God unto eternal life. And she moreover pronounces that "we are said by the Apostle to be justified by faith, because faith *is the initiatory step in human salvation, the foundation and root of all justification*." And just how we are to understand these words, we learn

from the interpretations of Andrada, professedly expounding and defending the doctrines of Trent. He says that the power of justifying is ascribed to faith, because it *prepares* the mind for the receiving of justification. The wicked (he says) are said to be justified by faith, and faith is the beginning and foundation of justification in this sense, viz: *that it opens the door to hope and charity*, which works are necessary to the obtaining of justification. Faith, therefore, according to the Trent decree, is the *beginning and preparation* for Justification, not because it apprehends the remission of sins through Christ, but because it excites the will to such motions, or acts, as are necessary to the obtaining of Justification. Consequently, it is in no sense a direct *instrument of obtaining* Justification; but only a *sine-qua-non*, a preparation, as the Trent-Council says, "without which, it is impossible to please God, and obtain the adoption of sons."

By faith therefore, as a preparation for Justification, the Church of Rome understands, (says Chemnitz,) *a mere historical knowledge and naked assent*, by which, in general, we acknowledge that those things are true which are revealed concerning God and his word, not only in Scripture, but also in those things which are proposed under the title of traditions. This general assent, says the Priest Gandolphy, is called "*a divine faith*," because it is based on the testimony of God, in distinction from *human* faith as based on the testimony of men. "It essentially excludes the existence of doubt," "and consists in believing, without doubting, truths revealed by the Deity."

Such then is the *fides informata*, or the unformed faith which is required in Adults for Baptism, which is confessedly said by the Apostle to be justifying; but until Baptism give it some additional quality, is a *mere naked assent, a mere preparative for hope and charity, and all good works*; not a *living* faith, but still “*divine*,” as Gandolphy says, because “founded on the testimony of God.” And yet it is not necessary that such testimony be drawn directly from God’s word. “*The testimony of the Church*, (says the same Priest) derived from God, is a motive sufficient to command the soul to render a full, perfect and steady faith. Now this motive being supernatural and divine, the assent of the soul becomes a supernatural and divine act, for which a special grace is necessary, and forms what is termed a supernatural and divine faith. It is even an act of the soul, as distinct, and as much above a moral or human act, as God himself is raised above all created objects.”¹ Thus is a mere naked assent to the truth of the testimony of God, or of the Church, which the wicked may have, as well as the righteous, *which the devils have and tremble*, for they believe on the testimony of God, exalted into a divine, supernatural act, requiring a special grace. But when asked how such naked faith can justify the soul before God, they answer that in justification there is something added to it, to wit, *charity*, which gives it greater weight and merit. Andrada, for instance, says that, “not by faith only, but by faith, together with hope and charity, we apprehend Christ for righteousness—

¹ Gandolphy’s Defence, vol. II. p. 490.

that in the Epistle to the Hebrews, the Justification of many is attributed to faith, because faith excited those illustrious men to the good works of hope and charity. Now since it is declared in chap. vii. of Trent, that no justification can take place *until Baptism*; that in that sacrament, "the love of God is shed abroad in the heart by the Holy Ghost, by which we are renewed in the spirit of our minds," it follows that it is in Baptism that the *unformed* faith which preceded it, becomes *fides formata*, that is, becomes joined with hope and charity, so as to be no longer *a mere assent* of the mind, preparing the way for justification, but a *living principle*, an inherent righteousness by which, in proportion to its degree, the justification first infused in Baptism is continued. So that *before* Baptism, the faith of the Adult coming to that sacrament is a naked, *unvivified* assent, justifying only as preparing the way for Justification; a "*divine faith*," however dead, precisely as the faith of devils is divine, because resting on the testimony of God. *After* Baptism, it is the same faith, but with a new heart given to it, a regenerate faith, having the spiritual qualities of hope and love infused, or superadded, in virtue of which, and not because of any special agency in itself, it justifies before God.

What utter ruin all this makes in the Scriptural doctrine of Justifying Faith we will not stop to show. The above account consists chiefly of translation and condensation from the chapter of Chemnitz, *De Fide Justificante*, in which he exhibits the substance of the doctrine of Trent. Were we reasoning with Romanists, we should be more particular in citing their own words. But as our present object is exclusively

among Protestants, the statements of a writer so learned, and so universally confided in by all Protestants, as well in England, as on the continent, will suffice for a view of one side of the comparison we are aiming at.¹

The main points of this Romanism to be kept in view, in reference to the comparison now to be made with Oxford Divinity, are

1. That Faith before Baptism is not and cannot be a living faith, that "which worketh by love."

2. That Faith before Baptism is said to Justify, or to be an instrument of Justification, only as a *sine-qua-non*, only as a necessary preparation for, and that which leads to, Baptism, which itself is the only real instrument of Justification.

3. This faith, so dead, is nevertheless a *divine, supernatural* gift, based on the testimony of God, through the Creeds and traditionary doctrines of the Church, independently of a direct application to the Scriptures, as the Primary and only Authoritative Rule of Faith.

4. That this faith, before Baptism, instead of being in any sense Justifying, until after the sinner becomes Justified *in Baptism*, must itself be first justified, or made a *living* faith by Baptism.

5. That Faith when regenerate and justified in Baptism is not such a *trust* in the divine mercy as *apprehends* and *accepts* remission of sins through the mediation of Christ, and justifies the soul through his righteousness accounted to the believer.

6. That after it has become a *regenerate and lively*

¹ See Chemnitz Exam. Dec. Concil. Trident. p. 155—158.

faith, by the love of God shed abroad in the heart, by Baptism, so that it is now joined with hope and love, it then only *continues* or *sustains* the Justification already completed, in Baptism, before it *was alive*: and even this, not in any proper sense, as an *instrument* applying the righteousness of Christ, but only as united to, and acting in common with, all other Christian virtues and works.

We proceed to show that all these several propositions are contained, and strongly asserted, in Oxford Divinity.

1. That the faith of the Adult coming to Baptism, is not and cannot be a *living* faith—that “which worketh by love.”

The Catechism of our Church, requires of those who come to be baptized, “*repentance*, whereby they forsake sin, and *faith*, whereby they steadfastly believe the promises of God made to them in that Sacrament.” Precisely the same are required for the Lord’s Supper. We have been accustomed to suppose that by these was intended a *godly sorrow*, and a *godly* or *living* faith; that as there is no true repentance without love to God, so there can be no truly penitent *faith*, without love and life. We must be pardoned this grievous error, since our Dr. Barrow, in the same darkness, not to mention a thousand others, has told us concerning this repentance and faith as required for baptism, that “each importeth a *being renewed in mind, in judgment, in will, in affection*; a *serious* embracing of Christ’s doctrine, and a steadfast resolution to adhere thereto in practice. This is *that death to sin, and resurrection to righteousness, that being buried with Christ and rising again*

*with him, so as to walk in newness of life, which the baptismal action signifies.”*¹ But, unhappily, Doctor Pusey and Doctor Barrow are not agreed. “Faith and repentance (says the former) are necessary to the new birth; but they are *not the new birth*.”²

What then is Faith *before* Baptism and required *for* Baptism? We answer by first stating, according to Mr. Newman, that “what faith was in the days of the Son of Man for temporal blessings, such surely it is now under the ministration of the Spirit for heavenly,” (p. 268.) This seems a promising beginning. One hopes for something clear and sound from such premises. Again—“Faith is substantially the same act under all circumstances, or it would not be called faith; and so far, it has always the same office,” (p. 278.) Hence we hope to see that faith *before* Baptism, and *after* Baptism, as they are both certainly called faith, are substantially the same, and of one office—both alike Justifying, and in the same sense. But now our encouragement is at an end—for says Mr. N. “*Faith, as gaining its virtue from Baptism, is one thing before that sacred ordinance; another after.*”³ Baptism raises it from a *con-*

¹ Barrow on the Doctrine of the Sacrament.
tism, p. 178.

² Views of Holy Bap-

³ Aquinas furnishes us with all this in equal plainness. He states a variety of opinions as to whether faith *before* Baptism, *fides informis*, dead faith, is the same essentially with that *after* Baptism, *fides formata*, living faith, or not. Some thought that God, in the infusion of the latter, expelled the former—but that would not do; because, as both were made to be gifts of God, it did not seem right to suppose that he would expel his own gift. The conclusion of Aquinas is precisely that of Mr. N., that the dead and living faith are substantially the same faith. *Fides informis et fides formata unus et idem habitus est, his diversis nominibus appellatus, ab ipsa charitate, quæ est illius forma.* P. 1-2, Q. 4, A. 4.

dition, into the *instrument* of Justification—from a mere *forerunner*, into its accredited *representative*.” This we should suppose to be a very substantial difference both of nature and office. To be a *condition* and *forerunner* only; and to be an *instrument* and *representative*, we should think was not so *substantially* the same thing. But the view opens. “Justifying faith may be considered in two main points of view, either as it is in itself, and as it exists in *fact*, in those who *are under grace*,” (that is before Baptism and after Baptism.) “In the former point of view, (before Baptism,) it is not necessarily *even a moral virtue*; but when illuminated by love, and ennobled by the Spirit,” (which only takes place in Baptism, according to this divinity,) “it is a name for all graces together,” (295.) So then, when our Church requires faith as a preparation for Baptism, she does not require what is *necessarily a moral virtue*! Hence we read that “nothing is said of it before Baptism, that is not said of *restitution*, as a necessary condition to Baptism,” (275.) Before Baptism, “it is without availing power, *without life* in the sight of God, as regards our Justification,” (275,) that is, as regards “the indwelling of the Spirit,” which is Justification according to this system. This representation is expounded in a passage on p. 277, in which faith before Baptism is called “*a moral virtue*,” as its highest possible condition; after Baptism “*a grace*.” The latter as “*lively*,” the former as “*willing without performing*,” being only “full of terror and disquiet, VAGUE, and dull-minded, feeble, sickly, wayward, fitful, INOPERATIVE,” “nothing till Christ regenerate it” in Baptism. This faith *must*

be baptized before it can be a living faith. "When it comes *for Baptism*, it is on the point of being rid of itself and hid in Christ. It comes to the Fount of Life to be *made alive*, as the dry bones in the Prophet's vision were brought together in preparation for the Breath of God to quicken them, and He who makes all things new, as he makes *sinner's righteous*, &c., so also by His presence *converts* what is a condition of obtaining favour, into the means of holding and enjoying it," (277, 8.) One would now suppose that a dead faith and a living, were not "*substantially the same*," or "*of one office*."

Such then is this faith before Baptism, though called by Doctor Barrow, &c. &c., "*the inward grace which Baptism signifies*." Such, according to this system, was the *dead* faith of Paul, the converted, before he was baptized; of the three thousand who were converted at the Pentecost, until they were baptized—such was the faith of Cornelius and his household and friends, before they were baptized, although he was "*a devout man*" and "feared God, and prayed to God always," and "his prayers came up for a memorial before God," and he and all his friends heard and believed the word of Christ, at the lips of St. Peter, and on all of them fell the Holy Ghost. Still their faith must have been *dead, vague, inoperative, unregenerate, needing to be converted* by Baptism, because it was faith *before Baptism*; and so says Doctor Pusey, who more than any one else, boldly carries out the system. "Cornelius had not *Christian* faith, nor love, nor prayer, for as yet he knew not Christ; he could not call God Father, (*to whom he had prayed alway*,) because he knew not

the Son. Faith and repentance are necessary in adults to the new birth, but they are not the new birth."¹

This may suffice for our first proposition, and one would suppose should suffice for the whole system, with all who know the Scriptures, and are not walking in mysticism.

2. That faith before Baptism is said to Justify, or to be an instrument of Justification, only as a *sine-qua-non*, as a necessary *preparation* for, and as that which leads to, Baptism, which itself is the only real instrument of the first Justification.

This proposition requires but few citations out of the many which might be adduced. "What (asks Mr. N.) does the Scripture say of faith before Baptism, *except as a necessary step* to Baptism? Its highest praise before Baptism is that it *leads to it*; as its highest efficacy after it is that it comes from it." Nothing is said of it before Baptism, that is not said of Repentance or of *Restitution*, which are also necessary conditions." "Upon these, not *in* and *through* them, comes Gospel grace, meeting, not co-operating with them," (p. 275, 6). "We are saved (says Dr. Pusey) by faith *bringing* us to Baptism, and by Baptism, God saves us"²—"faith being but the *sine-qua-non*, the necessary condition on our parts for duly receiving the grace of Christ."³ This writer considers it "the essence of sectarian doctrine to consider faith, and not the sacraments, as *the proper instrument of Justification* and other gospel gifts, instead of holding that the grace of Christ comes to us

¹ Views of Holy Baptism, p. 177, 8.

² Views of Baptism, p. 49. Am. Ed.

³ Ib. p. 5.

altogether *from without*." And it was to correct this undue elevation of faith, in other words, to degrade that which the Scriptures every where speak of as the only instrument of Justification, into a dead, in-operative, unmeaning nothing, for the sake of elevating Baptism into "*Salvation, the Cross and the Resurrection*," (p. 142) denying that there is "any separation, except in thought, between the outward form and the inward substance," (p. 206) denying even the language of our Article that Baptism is "a sign," saying it is "*not a sign, but the putting on of Christ*;" (102) it was for this, we are told, that Dr. Pusey's laboured work on Holy Baptism was written."¹

Now the reader will perhaps remember such passages as the following in Dr. Pusey's Letter to the Bishop of Oxford, viz., "Justification comes through the Sacraments, is received *by faith*," &c. "The merits of Christ applied in Baptism *by the Spirit*, and *received by a lively faith*, complete our Justification for the time being."

¹ That faith which Mr. Newman can hardly call a *moral virtue*, and which he says is not *necessarily* one, he even, in one place, denies the name of faith, so dead is it and of no account in his sight. "Faith (he says) does not *precede* Justification, (that is Baptism), but Justification precedes faith and makes it Justifying, so that the faith required for baptism is not faith." Truly the zeal of his system hath eaten him up. This entire degradation, into utter contempt, of the spiritual qualification for Adult baptism is a most impressive comment upon the *real* spirituality, both in essence and tendency, of what in language, so mysterious and mystical, seems so spiritual. It is just the *opus operatum* of Rome. We must fear, when the repentance and faith required alike for Baptism and the Lord's Supper, are degraded into dead things hardly worth mentioning in the matter of salvation, for the sake of elevating an outward sign into the highest seat of spiritual dignity and efficacy. Spiritual *words* do not always express spiritual *views*. Mysticism and spirituality are as much alike as the foolish and wise virgins in the parable—both have lamps—both shine—but mysticism has no oil in its vessel with its lamp. When the Bridegroom cometh, its light is gone out in darkness.

Again—"The instrumental power of Faith cannot interfere with the instrumental power of Baptism; because Faith is the *sole* justifier, not in contrast to all means and agencies whatever—but to all other *graces*. When then Faith is called the sole instrument, this means the *sole internal* instrument, not the sole instrument of any kind."¹

It is exceedingly probable, that most readers of these passages, as they stand unqualified in Dr. Pusey's letter, have supposed that they referred to faith in the common religious use of the word, faith as *preceding* Justification, that which he has who repents and believes, before he is baptized; and they have supposed probably that such faith was indeed made an *internal*, and the *sole internal instrument*, while an *external* instrumentality only was given to Baptism. But they are deceived. Faith *before* Baptism is not in the least referred to in these passages. If they will read them again, they will see it is "a *lively* faith" that is spoken of. But this cometh only from Baptism. All before is dead and inoperative and unregenerate—a mere *sine-qua-non*, no more instrumental in Justification than is *restitution*. So that, whenever faith, in these writers is spoken of as in any other sense, justifying, let the reader remember that it is faith *after Baptism*, a *justified faith*. There is too much "*reserve*" in Dr. Pusey's statements on this subject in his letter. A reader, not otherwise informed, would hardly suspect the real restriction of his meaning. There is not a line in all

¹ Pusey's Letter, pp. 42, 3, 4. These passages are quoted by Dr. P. from Mr. Newman.

his professed confession of faith, in his Letter to the Bishop of Oxford, by which a reader, unenlightened by other means, can get an idea of a distinction being made between faith before, and faith after Baptism; or that by the faith spoken of as the *sole internal instrument*, is not meant that by which in our usual understanding of things, the unbaptized, but penitent, sinner comes to Christ, and prepares for baptism: while in reality that faith is not mentioned, and not a line is devoted, in Dr. Pusey's Confession, to the great question what a penitent soul, just awakened and turned to God, must do to be saved; whether he must *believe*, or *how* he must believe, or *what sort of faith* he must have, or *how it operates*; nothing is hinted but that he must be *Baptized*. The whole account of Justifying Faith, in Dr. Pusey's Letter, has reference to its influence *after* a Justification by Baptism; *after* it has itself been *converted, regenerated, justified, raised from death*, made *operative* by being Baptized. But this is what few would suspect from the *prima facie*, showing of the Confession. We do not like this "*Reserve in communicating religious knowledge.*"

3. That this Faith which precedes Baptism and is dead, is nevertheless *a divine supernatural gift*, and based on the testimony of God, *through the creeds and traditionary doctrine of the Church*, independently of any direct application to the Scriptures as the *primary and only Authoritative Rule of Faith*.

"By faith, (says Mr. N.,) is meant the mind's perception or knowledge of heavenly things, arising from an *instinctive* trust in the divinity or truth of the external words, informing it concerning them."

This *instinctive trust*, he says, is “a *moral* instinct, *supernaturally* implanted and independent of experience;” it is an *instinct*, just as the trust of the mind to the testimony of sense is an instinct.¹ Of this *instinctive* faith, “*the inward grace of God is the first cause;*” yet it is “*mere faith*” (dead); love being afterward imparted in Baptism, (287); and yet this faith, though “supernatural,” and the gift of “the inward grace of God,” “is not a practical principle, nor peculiar to religious men,” (289); is “not an excellence, except it be grafted into a heart that has grace,” i. e. *until baptized*; till then it is “*not a virtue or grace, else evil spirits could not possess it.*” “Devils believe and tremble.—Thus dread and despair are the essential properties of the devils’ faith; hope or trust of religious (or baptized) faith; but both are in their nature *one and the same faith, as being simply the acceptance of God’s word about the future and unseen*” (290).²

¹ Lectures, p. 289.]

² All these points are given in Aquinas, as in Mr. N., except that the former attempts a distinction between the faith of devils and that of unbaptized persons, which the latter gives up. That the dead faith of the unbaptized is the supernatural gift of God, Aquinas asserts. *Fides informis est donum Dei.* That it is destitute of moral excellence, because not a grace, and without love, he also maintains; *Fides et opus sine charitate possunt esse; sed sine charitate, proprie loquendo, virtutes non sunt.* But he cannot venture to say that it is no better than that of the devils. Its peculiarity, in his view, is that it is based on the testimony of God, and therefore is a gift from grace; but he denies that devils believe on such testimony. *Vident enim multa manifesta indicia, ex quibus percipiunt doctrinam ecclesiæ a Deo esse; quamvis ipsi res quas Ecclesia docet non videant*—P. 1, 2; Q. A. 1.—*Fides in dæmonibus coacta est, non laudabilis, nec donum a gratia* Q. 6. A. 2.

But Mr. N. considers that devils do believe on the testimony of God. “They believe in a Judgment to come; and on what but God’s infallible word announcing it?” Hence, he makes of necessity, their faith to be the same as that of all the unbaptized, no more dead than theirs.

Thus the faith which is required for baptism, in connection with repentance, the faith of a repenting sinner, seeking mercy through Christ, is identified with the faith of devils, equally dead, and equally without moral virtue or excellence, while each, the faith of the devil, and the faith of the penitent catechumen, is called a *moral, supernatural instinct*, implanted by *the inward grace of God!!* Was ever truth like this!

Now we are prepared to understand that *such* faith should be rested on the testimony of God, *through the creeds of the Church*, independently of all consultation of the Scriptures, as the Primary and only Rule of Faith. Such is Oxford doctrine. Mr Newman contends that "the sacred volume was never intended, and is not adapted to teach our creed, however certain it is that we can *prove* our creed from it, when it has once been taught us." He contends for "the insufficiency of the mere private study of Holy Scripture (i. e. without the precomposed creed of the Church as a guide) for the arriving at the exact and entire truth which it really contains." "From the very first (he says) the rule has been, as a matter of fact, *for the Church to teach the truth*, and then appeal to Scripture in vindication of its own teaching," while the way of heretics from the first has been "to elicit a systematic doctrine FROM THE SCATTERED NOTICES OF THE TRUTH *which Scripture contains.*" Therefore the creeds of the Church are said to be "*divinely provided;*"¹ "*a gift equally from God*" with Holy Scripture; this, the "*record,*" that, the "*interpreter,*"

¹ Newman's Hist. of the Arians, pp. 55, 56.

of necessary truth;¹ and so it is contended that in primitive times "the great duty of the Christian teacher was to unfold the sacred truths in due order, and not to insist prematurely on the difficulties," (that is the spiritual doctrines) "OR TO APPLY THE PROMISES."² Among our Oxford men, the matters to be sacredly reserved from the catechumen, are such as the Atonement, because, says Tract No. 80, "fully to know that we are saved by faith in Christ only, is a great secret, the knowledge of which can only be obtained by obedience, as the crown and end of holiness of life." But this Reserve can only be used, now that the Scriptures are in all hands, by discountenancing the free use of them by the uninitiated, the *neophytes*, and shutting them up, virtually, to the teaching of the Church, so far as her ministers choose to communicate it. Hence the stern war of Oxford divines against the study of the Evidences of Christianity, as a way of becoming established in the truth, instead of *hearing the Church*, and trusting by an "*instinctive faith*" in her testimony;³ hence the complaint that "Protestants dispense with the Church, by basing the *genuineness and authenticity of the Scriptures on history and criticism*;"⁴ Paley's Evidences being as much an object of aversion to these writers, as substituted for the testimony of the Church, as his Moral Philosophy

¹ Tract No. 71, p. 5. Whatever is the *final* interpreter of Scripture must be the final Arbiter of Faith. If one goes among people of a strange language, his interpreter is his only guide to the knowledge of their words. It is one thing to call Tradition the *Interpreter*, another to call it a *main help* in interpretation of Scripture. In the former sense it would be to us in place of the Scriptures; In the latter it is a witness and handmaid to them.

² Hist. of the Arians, p. 57.

³ See British Critic No. 51.

⁴ Ib. 65.

is in comparison with the Philosophy of Plato. Hence, because the Church of Rome requires this implicit faith in the Church, not sending her sons to the Scriptures, but requiring them to hear what they contain *by and on her testimony*, it "must be allowed the praise, *that it was ever distinguished as a pillar of the truth*," so that "the Romanist cannot fail to think it a great defect in the English Church, that she has no *authoritative voice of her own*, and cannot put *forth the Bible in the name of the English Church*; and therefore is driven to make the Bible stand by itself, *by a cumbrous apparatus of Evidences*."¹ Hence it is maintained that "young men," catechumens, "though they may not be able formally to state the ground of their faith, yet they do receive it, whether they would say so or not, *on the authority of the Church*." Hence also it is said to be "natural and proper that youth should have a *comparatively external knowledge of religion*. Do what we will, we cannot make its knowledge other than *external*—the opinions of youth are not so much *in* religion, as *about* religion."² "When therefore youth, in due season make a *right* religious choice, it is not owing to clearness of intellect, &c., but to the possession of certain habitual ways of thinking and feeling, which we are not ashamed to call *wholesome prejudices*, constituting our notion of the believing temper."³ Thus we come round again to the "*instinctive faith*" which precedes baptism, faith in the Church, faith without distinct knowledge; engaged only upon the external of religion, the *naked assent* of the catechumen of the

¹See British Critic No. 64.

²Ib. p. 64.

³Ib. p. 41.

Church of Rome. And this is all that is required of a sinner prior to being Baptized!!

4. That Faith, instead of being in any sense an instrument of Justification *in* Baptism, is itself first *Justified, made Regenerate, and living, by Baptism.*

Thus, says Mr. Newman.

“Faith being the appointed *representative* of Baptism, derives its authority and virtue from that which it represents. It is justifying because of Baptism; it is the faith of the Baptized—of the regenerate; that is, of the Justified. Faith does not precede Justification; but justification precedes it, and makes it justifying. Baptism is the primary instrument, and creates faith to be what it is, and otherwise is not, giving it power and rank, and constituting it as its own successor. Each has its own office, Baptism at the time, Faith ever after—the Sacraments, the *instrumental*, Faith the *sustaining* cause.”¹

5. That Faith when regenerate and justified in Baptism, is not such a *trust* in the divine mercy as apprehends, embraces, or lays hold on the righteousness of Christ for remission of sins, and thus justifies the soul before God.

Now we have not been accustomed to such language. In King Edward the Sixth's Catechism, faith is said to be “*trust alone, that doth lay hand upon*” the righteousness of God.² The Homilies say that faith is “a *sure trust* of the mercy of God through Christ,” and “*sends us to Christ;*” “*joins us to Christ,*” “*makes him our own, and applies his merits;*” that by faith we “*embrace Christ;*” that by this “we touch him with our mind and receive him with the *hand* of the heart;” Hooker says, “This is the *only hand which putteth on* Christ for Justifica-

¹ Newman's Lect. p. 260.

² Fathers of Eng. Ch. ii. p. 344.

tion;" so precisely says Usher. Beveridge says it consists in a *fiducial* reliance or dependence upon Christ for the pardon of our sins, in a particular manner;" it is "*to trust, depend and confidently rely upon Christ for salvation.*"¹ Bishop Andrewes says, "By faith Abraham *took hold* of Christ, and that faith was accounted to him for righteousness, and to us shall be, if we be, in like sort, *apprehensive* of him. There is a double *apprehension*; one of St. Paul, the other of St. James; work for *both hands to apprehend*; both love which is by faith, and faith which worketh by love, (Sanctification and Justification.)"² In divers places, Bishop Andrewes illustrates, as do the Homilies and Bishop Hooper, &c. &c., the faith justifying, by the looking of the Israelites upon the brazen serpent; thus from Andrewes: "Forasmuch as it is Christ, his own self, that resembling his passion on the cross to the Brazen Serpent, maketh a correspondence between their *beholding* and our *believing*, we cannot avoid, but must needs make that an effect," &c.³ Thus the good Bishop calls faith "*the eye of our hope*;" Leighton, "*the seeing faculty of the soul*, which, as it is that which discerns Christ, so it alone *appropriates Christ or makes him our own*;"⁴ and Andrewes again: "As from the Brazen Serpent no virtue issued to heal, but unto them that steadily *beheld* it, so neither doth there from Christ, but upon those that with the eye of Faith *have their contemplation on this object, who thereby draw life* from him."⁵

¹ Sermons, No. 134.

² Andrewes' Sermons, p. 3.

³ Andrewes'

Sermons, p. 224.

⁴ On 1 Peter, c. ii. v. 7, 8.

⁵ Sermons, p. 222.

But all this is directly denied of faith, in Oxford divinity. "It would seem (says Mr. Newman) that Luther's doctrine, now so popular, that Justifying faith is *trust*, comes first, justifies by itself, and then gives birth to all graces, is not *tenable*; such a faith *cannot be, and if it could, would not justify*."¹ Dr. Pusey treats as Ultra-Protestant, the view "that Justifying Faith is nothing else than a reliance (fiducia) on the divine mercy, remitting sins for Christ's sake."² And Mr. Newman: "Because the Brazen Serpent healed by being looked at, they consider that Christ's sacrifice saves by *the mind's contemplating* it; (the very words of Andrewes.) This is what they call *casting themselves* upon Christ, *coming* before him *simply*, and without *self-trust and being saved by faith*." "Christ's cross does not justify us by *being looked at*, but by being applied; not by *being gazed at in faith*, but by being actually set up within us. Men sit and gaze and speak of the great atonement, and think this is appropriating it. Men say that faith is an *apprehending and applying*; faith *cannot really apply it*."³

Such is asserted by these divines to be the doctrine of our Homilies and standard divines. We shall see more clearly how far this is true by and by.

6. That Faith, after it has become *regenerate* and living, by being Baptized, so as to be joined and dignified with hope and love, only *continues*, or *sustains*, the Justification, or infusion of Righteousness received in Baptism; but this, not in any proper sense, as

¹ Lectures, p. 293.
pp. 202, 203.

² Letter to Bishop of Oxford, p. 46.

³ Lectures,

an instrument applying by itself the righteousness of Christ, but only as joined with all other Christian virtues and works.

Now it is to this faith, *after Baptism*, that all the instrumentality, in Justification, is ascribed by these divines, so far as any is ascribed to Faith.—This is said to be the “*sole internal instrument*” of Justification. “The merits of Christ applied in Baptism by *the Spirit*, are said to be *received* by a *living* faith.” “Justification *comes* through the Sacraments; is *received* by Faith and *lives* in obedience.”¹ Mr. N. says, “On all accounts, from the instances, statements and analogy of Scripture we may safely conclude that there is a *certain extraordinary and singular sympathy* between faith and the grant of gospel privileges, such as to constitute it, *in a true sense, an instrument of Justification.*” Now then we expect to find that faith becomes at last really and peculiarly an Instrument, “*in a true sense,*” and as such, having had no hand in Justification *before Baptism*, except as Restitution has, is now honoured with some instrumentality after Baptism, which other gifts and graces and works have not. But we are doomed to entire disappointment.

¹ Pusey's Letter, pp. 42,43.

The reader will naturally ask how faith, even after Baptism, can be “*the sole internal instrument of Justification,*” when Justification must precede, in order to make it a lively faith? how the merits of Christ, applied in Baptism, can be received by a *lively* faith, when faith is not, and cannot, according to this divinity, be lively till *after, and in consequence of* the prior application of those merits; how Justification, coming by the sacraments, “*is received by faith,*” when faith before Justification, has no hand wherewith to receive, but that which is dead, and must, in baptismal justification, be itself raised from the dead. These are questions without answers.

First we ask in what sense is faith justifying after Baptism? "Such (says Mr. N.) is justifying faith, justifying not the ungodly, *but the just, whom God has justified, when ungodly,*" "*justifying the just, as being the faith of the Justified*" (271,2). What an honour is here conferred on faith, that it makes those righteous *who are righteous already!* This language is explained as far as it *can be* by the following: "Justification needs a perpetual instrument such as faith can and Baptism cannot be.—Faith *secures* to the soul continually those gifts which Baptism *primarily* conveys.—The Sacraments are the immediate, faith is the *secondary, subordinate*, or representative instrument of Justification. Or we may say, varying our mode of expression, that the Sacraments are its *instrumental*, and Faith its *sustaining cause*" (p. 260). Thus we get to the point.—Faith is only *representatively* justifying; only as it acts in the name, by authority, and as the instrument, or servant, of *Baptism*, and thus *sustaining* what Baptism begun; so that on the principle *qui facit per aliam, facit per se*, it is only baptism justifying still.

Now here arises a very grave question for this system to answer. According to Dr. Pusey and this school, in full agreement with the Church of Rome on this head, what they call Sin after Baptism, or Mortal Sin, necessarily destroys the virtue of Baptism, removes its Justification, makes it unjustification. Faith then has lost its power to sustain what Baptism gave, can no more act as its representative, because it is now dead again, by sin, and needs again to be raised, regenerated and justified before it can be in a condition to be an instrument in any way of

Justification. Such Dr. Pusey supposes may have been the case of Simon Magus. In his zeal to support the *opus operatum* of Baptism, in every case in which the recipient may not be supposed to have been an infidel or a hypocrite, he supposes that Simon may have been indeed *regenerated and justified* in his Baptism, though so soon afterwards, he was declared by St. Peter to be “in the gall of bitterness and in the bonds of iniquity.” But only his faith did not sustain his Justification; it proved an *unfaithful representative*, is the explanation.¹

Now the question is, how, in the case of Sin after Baptism, which is no other than the universal case of those who have been baptized in infancy, *how is Justification to be renewed?*

The answer must be, *not by faith*, for that, by the supposition, is now dead again, and incapable of acting as the Representative of Baptism. And Baptism cannot be repeated. So that faith has no hope. Some other way must be ascertained, if possible, for the renewal of Justification.

Mr. Newman meets the difficulty by making both sacraments instruments of Justification. Thus sin after Baptism is remitted in the Eucharist. But here is the difficulty in such a scheme: How is the poor sinner to come to the Eucharist? By Faith, of course. But, alas, his faith is now dead, and there is no more Baptism to revive it—so that if he come to the Lord’s Supper, and does truly and spiritually receive the body and blood of Christ to his soul’s health—to his justification, it must be with a *dead*

¹ Pusey’s *Views of Holy Baptism*, p. 185.

faith, such as, according to Mr N., is not even necessarily a moral virtue, has no moral excellence, any more than the devil's faith. From this result there is no escape.¹ But possibly Mr. N. does not desire an escape; for why is a *dead* faith any the less meet preparation for the Lord's Supper, than for Baptism, when in both we receive the body and blood of Christ, *by putting on Christ*, in one, and *feeding on him*, in the other? It is sufficiently revolting as to either. But what more revolting than "*to administer the Lord's Supper to infants, or to the dying and apparently insensible?*" And yet, say Oxford Tracts, "*neither practice is without the sanction of primitive usage*"²—of course, then, not without the sanction of Oxford Divinity, for the primitive usage is its law. Then if these gentlemen are prepared to give the Eucharist to Infants and the insensible, it is probably, no objection in Mr. Newman's view, to a system, that it requires, in certain cases, that the same be administered to a dead faith. Mr. Palmer, however, though of this school, seems not to be quite ready for such an extreme, and yet cannot very positively go against it. On the question, whether those who have not a living faith can receive the Eucharist to their soul's health, he cautiously remarks that, since we read in the Scriptures, "*he that eateth my flesh, &c., hath everlasting life*, therefore the Church regards it as *the more pious and probable opinion* that those who are totally devoid of *true and lively faith*, do not partake of the holy flesh of Christ in the Eu-

¹ For as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy sacrament, so is the danger great if we receive the same unworthily."—*Communion Office*.

² Views of Holy Baptism, p. 5.

charist, God withdrawing from them so divine a gift.”¹ This, indeed, is a most singularly moderate opinion. But it cuts off Mr. Newman’s mode of escape from the difficulty in which “Sin after Baptism” involves the system. It forbids the use of the Eucharist as a Justifying ordinance, in the case of one whose faith by such sin has relapsed into death.

Now, the necessity of this, Dr. Pusey understands; so that *he* does not pretend that the Eucharist can justify in such a case, nor does he at all shrink from the consequence; but, more boldly carrying out the system to its results, than Mr. Newman seems ready for, he freely, and in several places acknowledges, as well in the Tracts, as in his Letter to the Bishop of Oxford, that “there are but two periods of absolute cleansing—Baptism, and the Day of Judgment—and as the Church *“has no second Baptism to give”*—so in the case of the sinner supposed, *“she cannot pronounce him altogether free from his past sins—she therefore teaches him continually to repent, that so his sins may be blotted out, though she has no commission to tell him absolutely that they are.”*²

Thus Dr. Pusey has no way of justification in this life for Sin after Baptism; though Mr. Newman thinks *he* has, in the Eucharist—unless, however, we are mistaken in his use of words, when he calls the Eucharist a *justifying* sacrament. He may mean, with the Romanist, only that it takes away *venial* sins—not *mortal*.

Now let us see how Romanism surmounts the

¹ Palmer’s Treatise on the Church, vol. 1, p. 529.

² Letter p. 62.

Tract No. 79, pp. 7 & 32. No. 80, p. 46.

difficulty. According to the system of Rome and that of Oxford, sin after Baptism destroys Justification, and makes a living faith to be *dead*. The doctrine of Rome agrees with Dr. Pusey in denying that Justification from such sin can be obtained in the Eucharist, on the ground that he who is spiritually dead ought not to receive that spiritual food which is only for the living, and cannot be united to Christ.¹ Still, however, the Eucharist is called in Romish language a Justifying Sacrament, as is also Extreme Unction, and as sprinkling with holy water, and the Episcopal Benediction, are called in Romish Divinity Justifying ordinances; but their efficacy is only for the remission of *venial* sins, such as the Church of Rome says “*have not properly the nature of sin.*”

How then does the Church of Rome provide for sin after Baptism? She invents a Sacrament for its remission—viz.: that of *Penance*, which consists of contrition, confession and satisfaction, with the absolution of the Priest. Without this, it is absolutely unpardonable. The tendency of the Oxford system to the same contrivance will be more manifest by and by.

Now let us return, and since we have seen that Faith is considered as being justifying *after* Baptism as “the *sole internal instrument* of Justification,” and as doing this however only as *the secondary, subordinate, representative instrument of Baptism*, let us

¹ Quicumque habet conscientiam mortalis peccati, habet in se impedimentum percipiendi effectum hujus sacramenti, tum quia non vivit spiritualiter et ita non debet spirituale nutrimentum suscipere, quod non est nisi viventis; tum quia non potest uniri Christo dum est in affectu peccandi mortaliter.—Unde in illo qui ipsum percipit in conscientia peccati mortalis, non operatur remissionem peccati. Aquinas P. 1, 2. Q. 78. A. 3. ² Ib. Q. 71. A. 4 & Q. 87, A. 3.

enquire how far it is really an instrument in any sense other than that in which *all other graces* are instruments. Mr. Newman says "It is a *symbol* of the nature and mode of our Justification, or of its history; and hence is said by Protestant divines to justify only that our minds may be *affected* with a due sense of their own inability to do any good thing of themselves" (278). The Representative is now exhibited as a *symbol* of Baptism, sustaining Justification *symbolically*; that is, an "*inward, and spiritual grace*," is the symbol of "*an outward and visible sign*." This is at least new. "This symbol, faith, (Mr. N. continues,) is *said* to justify (the italics are his), not that it really justifies more than other graces; but it has this peculiarity, that it signifies in its very nature, that nothing of ours justifies us; or it typifies the freeness of our Justification. Faith *heralds* forth divine grace, and its name is a sort of representative of it, as opposed to works. Hence it may well be honoured above the other graces, and placed nearer Christ than the rest, *as if it were* distinct from them, and before them, and above them, *though it be not*. It is suitably said to justify us, because it says itself *that it does not*—so to speak, as a sort of reward to it." (281) Thus we are gravely told that faith is rewarded for something, by *being said to justify, when it does not*—as if it were some little child to be amused with a name and honoured by a bauble, and deceived by a fraud. "It is but *said*, (Mr. N. says again) to be the sole justifier, and that with a view to inculcate another doctrine, not said, viz.: that all is of grace" (282). "It is plain that 'faith only' does not apprehend, apply, or appropriate Christ's

merits; but it only *preaches* them" (283). The symbol is now a Preacher. Because our Homily of Salvation says "The very true meaning of this *proposition* or *saying*, we be justified by faith only, &c. Mr. N. concludes from thence that "Justification by faith only is here said to be a SAYING"—and makes this illustrative remark, "Consider how astonished and pained we should be were the doctrine of the atonement, or Christ's divinity said to be a *proposition* or *saying*" (285). Alas! Alas!

We have now reached this point that the faith which is "the *sole internal* instrument" of Justification, the Representative, and Symbol, and Preacher of Justification, does not really justify any more than other graces; but is only *said* to do so. Justification by Faith is only "*a saying*." Now we are prepared for further light. Mr. N. asks, "why faith should cease to be justifying faith, if called *love or obedience*?" (300.) "It justifies *as including all other graces and works in and under it*," (346.) "Works viewed as one with faith, are in one sense instruments too, as being connatural with faith and indivisible from it, organs through which it acts and which it hallows—instruments with faith of the continuance of Justification" (349). Thus, "Justification by *obedience*," is the "*distinguishing tenet*" of this divinity. Mr. N. speaks therefore of "*love being imputed for righteousness*."

We are now ready to interpret the select definition furnished by Dr. Pusey in his Letter, (App. p. 20,) but taken from Mr. Newman, that "we are justified *by obedience in the shape of faith*;" that is, *really* by obedience, *apparently* by faith; faith, the *saying*; obedience, the *doing*; faith, the *symbol*; obe-

dience, the *thing*. And thus also of that other account, that "Justification is *received* by faith—*lives* in obedience;" in which the *sustaining* instrumentality of faith is taken away from the symbol, and ascribed to the substance. The whole is summed up by Dr. Pusey in these words—"Justification by faith, is Justification by God's free grace in the Gospel, as opposed to every thing out of the Gospel;"¹ not by faith as distinguished from works, but as opposed to whatever is "out of the Gospel."

Such honour then has faith in Oxford Divinity. That grace which stands out so conspicuously in the language of the Saviour and of his Apostles, and is connected with every thing in salvation, so that we "live by faith," "stand by faith," "walk by faith," are "kept by the power of God, through faith, unto salvation;" condemned if we have it not; not condemned if we have it; faith, that is spoken of in the Scriptures a hundred times, where Baptism is once, which fills whole series of discourses of our great divines, when Baptism is not mentioned; that very distinguished grace, acknowledged by Mr. N. to be represented in the Scripture as having "*a certain extraordinary and singular sympathy with the grant of gospel privileges,*" is first degraded to a dead, inoperative thing, before Baptism, such as even devils have; into a mere symbol of Baptism, after Baptism; a justifying instrument, only in being *said* to be what it is not—obedience being the real and only internal instrument. We call Bishop Beveridge to deliver his testimony against such doctrine.

¹ Views of Holy Baptism, p. 22.

“Although Faith be always accompanied with obedience and good works, so as that it can never be without them, yet *in the matter of our Justification, it is always opposed to them by St. Paul.* And indeed to look to be justified by such a faith, which is the same with obedience, or which is all one, to be justified by our obedience, is to take all our hopes and expectations from Christ, and to place them upon ourselves—and therefore this notion of Faith overthrows the very basis and foundation of the Christian Religion.”

The Bishop ascribes the doctrine we have exhibited to *Socinians*, who hold he says, that

“Justifying or Saving Faith is nothing else but obedience sincerely performed to the Law of God; so that Good Works are not the Fruit of Faith, but constitute the very form and essence of it.”
 “This contradicts the whole tenor of the Gospel and the grand design of Christ’s coming into the world, and of all that he hath done or suffered for us.”¹

Socinians and Romanists are not wide apart on the subject of Justification and Faith. A veil of mystical words, and the *opus operatum* of Sacraments, is nearly all that separates them. It is quite refreshing to dip into such doctrine as that of Beveridge, after all the shadows, and symbols, and vain show of faith, in which we have been so long walking. But it is with far other feelings that we recur to what we cannot but consider the improperly *reserved* language of Dr. Pusey, quoted from Mr. Newman, and adopted as his own, viz:

“The instrumental power of Faith cannot interfere with the instrumental power of Baptism; because Faith is the *sole* justifier, not in contrast to all means and agencies whatever, (for it is not surely in contrast to our Lord’s merits, or God’s mercy,) but to all other *graces*. When then, Faith is called the *sole instrument*, this means the *sole internal instrument*, not the sole instrument of any kind.”²

¹ Beveridge’s Sermons, No. 134.

² Pusey’s Letters, 43, 44.

From the ground we have gone over, all this is evidently mere words. Faith *before* Baptism is, in this divinity, no instrument at all, because *dead*. *In* Baptism, it is no instrument at all, because not made alive till Baptism is completed. *After* Baptism, it is an instrument of Justification, only as it *sustains* what Baptism has already effected, and which, when lost, it cannot renew. And even in that instrumentality, it is not a *sole* instrument, but is instrumental only as all other graces are also; and it is only *said* to be the sole instrument, as a reward for something peculiar to itself, which we do not pretend to understand. Such is the whole internal and sole instrumentality of that Faith which St. Paul speaks of when he says: "*Being Justified by faith* we have peace with God, through our Lord Jesus Christ."

CHAPTER VII.

THE DOCTRINE OF OXFORD DIVINITY, AS TO THE DOCTRINE AND EFFICACY OF THE SACRAMENTS, ESPECIALLY OF BAPTISM, COMPARED WITH THAT OF THE ROMISH CHURCH.

Tendency of all such principles, as that of Justification in Oxford Divinity, to magnify external ceremonies, and ultimately to make all religion consist in them—This tendency prominent in regard to the Sacraments—Baptismal Justification similarly held by the Romish Church and the divines of Oxford—The *opus operatum* of Baptism held alike by both—Effect of this, the same in both, in keeping out of view the truth, that the Sacraments are *signs*, and identifying the visible sign with the invisible grace—The tendency to transubstantiation, in Oxford Divinity, explained from the same cause.—The false and injurious comparison between the spiritual nature of the Sacraments of the Old and New Testaments, resulting alike from Romish and Oxford Divinity—Extract from Jeremy Taylor—*Limbus Patrum*—Bishop Burnet on Sacramental Justification.

IN proceeding further to show that the fundamental doctrine of Oxford Divinity, as to a righteousness inherent for Justification, is so identical with that of Rome, in ramification, as well as root, that it affects the same subordinate doctrines, in precisely the same way, and with reference to the same ends, we proceed from the doctrine of Faith, to that of the Sacraments, and especially of Baptism.

We have found that Justifying Faith, like Justifying Righteousness in this system, is a matter of works altogether; that the latter is Sanctification, and the former is justifying only as it works by love and other graces; that is, as it works by Sanctification. Thus Justification by faith, is Justification *by all the Christian's privileges and gifts*—since they are all a part of the faith bestowed on one who embraces

the mercies of God, in Christ, and through the Sacraments is made a partaker of His life. "It is Justification by God's free grace in the Gospel, *as opposed to every thing out of the Gospel.*"¹ The amount then is, that Justification by faith, through God's free grace, means nothing more nor less than *Justification by Christianity.*

Now the moment a system of religion gets thus to rest in works for Justification before God, its strong tendency, unless fortuitously directed otherwise, is to run into reliance on *external* works, because they are tangible, appreciable; they can be counted and distinctly grasped for refuge, while internal holiness is just the reverse. Hence, while all corrupt systems of Christianity, have talked much of inherent righteousness, inward holiness, &c., their real working, in the long run, has been most grossly to neglect the inward work of religion, and make the whole business of salvation consist in external observances; and the more they have resulted in this, the more has the outward show of devotion increased, and the power and efficacy of external symbols and gestures been magnified. All this is natural. We could make the whole aspect of our congregations at once as devout and prostrate in the dust, as that of a Romish Monastery, or a Mohammedan Mosque, or a Hindoo Temple, were we only to make them thoroughly to believe, as Papists, and Mohammedans, and Hindoos, that by our works we are to make ourselves acceptable. But what, in such an experiment, we should gain, in outward exhibitions of de-

¹ Pusey's Views of Baptism, p. 22.

votion, we should lose in that inward holiness, without which no man shall see the Lord. "*We are the circumcision,*" (we are the true Christians) says St. Paul, "*which worship God in the Spirit, and rejoice in Christ Jesus, and put no confidence in the flesh.*"

The first indication of the tendency referred to, after adopting a righteousness of works, is to the undue magnifying of *the office and efficacy of the Sacraments.*

How this appears in Oxford Divinity, in comparison with its phases in that of Rome, we now proceed to show.

It is notoriously the doctrine of the Trent Decrees, that Baptism is "*the only instrumental cause*" of Justification; so absolutely necessary thereto, that without it Justification is obtained by none.¹ That this is precisely the doctrine, and a great distinguishing doctrine of the Oxford School, there can be no need, after all our previous showing, of bringing any passages to prove. Justification in Baptism, and only there, is the sole subject of a whole volume of Oxford Tracts, called "*Scriptural Views of Holy Baptism.*" The only exception to this absolute necessity which is granted to have occurred in ancient times, is considered as not applicable in our days.²

¹ Instrumentalis causa—Sacramentum Baptismi sine quo, nulli unquam justificatio contingit.—Concil. Trident. Sess. vi.

² "Faith considered as an instrument is always secondary to the sacraments. The most extreme case in which it seems to supersede them, is NOT FOUND IN OUR OWN, but in the ancient Church; in which the faith of persons dying in the state of catechumens was held to avail to their reception, in death, into that kingdom of which Baptism is the ordinary gate."

In the absolute necessity of Baptism to salvation, Mr. N. seems to exceed some Romanists. The latter deny not salvation to such as have desired bap-

It is equally notorious that, in the view of the Church of Rome, Baptismal Justification consists in an infusion of righteousness by which all original sin in Infants, and all actual sin, as well as original in adults, is entirely remitted. The remission of Original Sin, which is the corruption of our nature, is held to be, not in the sense of not being imputed, but in that of *being taken away by* EXTINCTION.

There is no necessity of occupying space with the shewing that this is also precise Oxfordism. The advocates of this system do not pretend to any dis-

tism, but died without it; but in strange inconsistency with their doctrine concerning the deadness of faith, and the necessary absence of love in all faith, which precedes Baptism, allow that such persons may have internal Sanctification, and such a desire of Baptism as proceeds from *faith working by love*, and therefore living and justifying. First, Aquinas says that Baptism is necessary, simply and absolutely as food is to life; non, sine quo non habetur finis ita convenienter, sicut equus necessarius est ad iter; sed simpliciter sicut cibus est necessarius vitæ humanæ. He then cites Augustine as saying that invisible Sanctification might be possessed, and might be availing without the visible sacrament: but that the visible Sanctification by the visible sacrament, without the invisible Sanctification, though it might be possessed, could not profit. Invisibilem Sanctificationem quibusdam affuisse et profuisse, sine visibilibus sacramentis; visibilem vero Sanctificationem, quæ fit sacramento visibili, sine invisibili posse adesse, sed non posse prodesse. Hence St. Thomas concludes that a person may obtain Salvation by invisible Sanctification, who by a desire of Baptism has received it in wish, though not in form, which wish or desire proceeds from faith working by love, through which God, "who is not tied to visible sacraments," internally sanctifies the interior of the man. Videtur sine sacramento baptismi aliquis possit salutem consequi per invisibilem sanctificationem—minime salvari possunt qui nec re, nec voto sacramentum susceperint; qui vero salutem voto sacram. Baptismi susceperint, et non re, salvari possunt. Cum aliquis baptizari desiderat, sed aliquo casu prævenitur morte—talis sine baptismo actuali salutem consequi potest, propter desiderium baptismi quod procedit ex fide per dilectionem operante; per quam Deus interiori hominis sanctificat, cujus potentia sacramentis visibilibus non allegatur. But such a person must go to Purgatory, however. Talis decedens non statim pervenit ad vitam eternam, sed patietur pœnam pro peccatis præteritis; ipse tamen salvus erit, sed quasi igne.—P. 1. 2. Q. 65. A. 4. 2.

tion on this point between their views and Romanism.

The reader is now requested to observe that what is called the *OPUS OPERATUM*, in the Romish doctrine of the Sacraments, is found in all its offensive substance in Oxford divinity. This we proceed to show.

In the scholastic language of Romanism, there are two technical expressions with regard to the efficacy of the Sacraments, viz: *opus operans* and *opus operatum*. The expression that the Sacraments confer grace *ex opere operante*, means that their efficacy requires in the recipient, a preparatory state of inward piety; that is precisely what we are accustomed to understand by the Repentance and Faith required for the Baptism of Adults. Such was the efficacy of the Sacraments of *the Jewish Church*, according to the Church of Rome; Abraham having been justified by faith, while in uncircumcision. But the efficacy of the Sacraments of the Christian Church, is exalted above that of those which went before, in this, viz. that they confer grace, *ex opere operato*; by which is meant that no previous preparation of internal piety, such as that of a living faith, is required in the recipient; so that, says Chemnitz, the Schoolmen made a general rule that in order to receive the grace of the Sacraments, unto Salvation, it is not necessary that you have faith, that is to say, a good internal affection of heart, (a living faith); but it is sufficient that you place no obstacle in the way. The *opus operatum* then is simply the efficacy of the Sacraments, without respect to the state of the recipient, except that he do not shut up his soul against them.

He may be entirely negative as to all spiritual affection, and still the efficacy will remain. This does not mean that in the Adult recipient of Baptism no faith is required, but that it need not be a *living* faith; it may be dead, inoperative, and yet be no hindrance to the Sacramental efficacy. Neither is it contended in the Church of Rome, that the efficacy is not by the sole power of God, making the Sacraments thus mighty, and that for Christ's sake, and in application of his merits.¹

¹ The whole preparation required in the Church of Rome for adult Baptism is thus expressed in the catechism of the Council of Trent—"If they have been born of infidel parents," (the children of Christians being supposed to have been baptized in infancy) "the Christian faith is to be proposed"—"If converted to the Lord," (that is if they renounce infidelity) they are to be admonished not to defer Baptism beyond the time appointed by the church; and they are to be taught that in their regard perfect conversion (that is the spiritual work) consists in regeneration *by Baptism*." "The Church must take particular care, that none approach this sacrament whose hearts are *vitiating by hypocrisy and dissimulation*" (the *obex* or impediment of the schoolmen).—"The necessary dispositions for Baptism are, that in the first place, they *must desire and purpose to receive it*; for as in Baptism we die to sin and engage to lead a new life, it is fit to be administered to those only who receive it of their own free will and accord, and is to be forced on none." Faith for the same reason is also necessary—(not a living faith, for that comes *by Baptism*). "Another necessary condition is *compunction* for past sins, and a fixed determination to refrain from their future commission." The reason of this is that when many on the day of Pentecost were "*compunct in heart*," Peter said to them "*do penance* and be baptized." Thus we have a desire to be baptized, a dead faith and compunction (*not contrition*) for sins, composing all the requisites for Baptism. Devils have compunction as well as faith—for they "*believe and tremble*." For the Sacrament of Penance, which is for the remission of "sin after Baptism" *contrition, confession and satisfaction* "are required—for Baptism only *compunction*."—See Catechism of Council of Trent, p. 164, 167, and p. 241.

Aquinas defining the faith required for Baptism says that though a person should not have a right faith as to other articles, he may have it as to Baptism; and thus he may have the *intention* to receive Baptism. But even though he should not think correctly concerning this sacrament, a *general intention* is

This *opus operatum* has ever been considered, among Protestants, a dark and deadly plague-spot of Popery. But is not this precisely the doctrine of Oxford Divinity as to the efficacy of Baptism? The reader need but refer to what has been shewn, under the head of Faith, to perceive, without a doubt, that Baptism is considered, in that scheme, as efficacious to Justification in the Adult recipient, without any faith except such as devils may have, as well as we. He is made *righteous* by Baptism, from being, up to the time of Baptism, *unrighteous*. A living faith, working by love, is begotten in Baptism, and is expressly said, not to precede, but to follow it. Further evidence cannot be needed than

sufficient for its reception; because though he know nothing correctly about it, he intends to receive it as Christ appointed, and the Church has handed it down. *Etiam non habens rectam fidem circa alios articulos, potest habere rectam fidem circa sacramentum bap. et ita non impeditur quin possit habere intentionem suscipiendi sacramentum bap. Sitamen etiam circa hoc sacramentum non recte sentiat, sufficit ad perceptionem sacramenti generalis intentio, quia intendit suscipere baptismum, sicut Christus instituit et Ecclesia tradit.*—P. 1, 2, Q. 67, Q. 8.

Thus the most general assent, a mere profession of faith, in whatever may be asserted by the Church, without knowing any thing about it, is the whole requirement for Baptism. Aquinas teaches no more concerning the repentance required. He says *Penitentia ante baptismum est actus virtutis disponens ad sacramentum baptismi*; it is an act of virtue *disposing* one to Baptism. This is precisely what he and Mr. Newman say of the *dead faith* before Baptism. Of course, if faith is dead, repentance must be also. Hence Romanists call it mere *attrition*, that is, a sort of penitence, resulting only from fear, having no love to God, which is the distinguishing feature of *contrition*. Thus Aquinas: *Antequam gratia infundatur non est habitus a quo actus contritionis postea elicitur; est sic nullo modo attritio, potest fieri contritio.* “Before grace is poured into the heart (in Baptism) there is no habit from which the act of contrition may be elicited; and thus in no way can *attrition* become *contrition*.”—Part 3. Supp. Q. 2, A. 3.

this, that in the *opus operatum* of Baptism, the two schemes of Rome and Oxford are one.

But further, in consequence of the doctrine of the Church of Rome, as to the *immediate* efficacy of the Sacraments, it is well known that nothing is more studiously kept out of view, as pertaining to Baptism, and the Lord's Supper, than that they are *signs* of grace; the one a *sign* of Regeneration, instead of Regeneration itself—the other a *sign* of the body and blood of Christ, instead of being the body and blood itself.

It is true, that in the defining of Sacraments in general, the definition of Augustine is adopted—that “a Sacrament is a visible *sign* of an invisible grace.”¹ But when they come to the definition of Baptism, the word, sign, is omitted, and it is defined as “the *Sacrament of Regeneration*.” How essentially the idea of sign is dropped by *the doctrine of a substantial transubstantiation* in the Eucharist, need not be said. But the connection between their doctrine of Justification and their view of the *substantial* presence of Christ in the Eucharist, may not be generally perceived. “They were not willing to conceive, (says Jackson,) how Christ's body and blood could have any *real operation* upon our souls, unless they were so locally present, as that they might *agree per contactum*, that is to purge our souls by *Oral Manducation*, as physical medicines do,” (which is the pretended use of Transubstantiation.) Now, is not this the explanation of that singular effort of Oxford Divinity, to keep out of sight, as much as possible, and

¹ Catechism of Trent.

in a most subordinate position, that view of the Sacrament, which, in all our standards, is held out so prominently, viz: that it is not grace, but the "*sign*" of grace, and to fix all attention upon the real presence of the body of Christ, in and under the Sacramental elements, as if there were some presence, not corporeal indeed, and local, as Romanists maintain, nor yet simply a presence by the operations of his Spirit conveying the spiritual benefits of his atonement to the believing communicant, as Protestants teach; but *some other presence*, which they do not pretend to define, but which they consider as intended by the words "*This is my body?*"

Now when with this, we connect, what appears so conspicuously in the writings of Mr. Newman, an utter contempt of the idea of Justification by a righteousness *external*, a something done for us 1800 years ago, and of a faith looking to the cross of Calvary for remission of sins, and his strong insisting upon an *inward* application of the atonement, *a cross within*, a *present, substantial* righteousness, &c. &c., we may see the plain bearing of *his* doctrine of Justification upon the exclusion of the idea of *signs* in the Sacrament, and the fixing of his whole mind upon a "*substantial*" presence (as the Oxford Tracts have not scrupled to say) of the body of Christ. In other words, his doctrine of Justification makes him unable to conceive "how Christ's body and blood can have any real operation, unless by *contact*." The idea by which Jackson, and Andrewes, and the Catechism of Edward sixth, not to speak of others, explain the *real* presence of Christ, as distinguished from a *local* presence, viz. that he is *really* present,

when present *effectively*, as he was to the woman who touched, *not him*, but *his garment*; while he was *locally*, but not *effectively*, present to the multitude that pressed and touched him, but who derived no benefit, because they had no faith; this idea, carried into application to the believer's faith, in the Eucharist, receiving the *signs* of the body and blood of Christ, and through them, ascending to heaven, and making Christ present to it, by its being present to him; this sort of real presence, which is just as applicable to Christ's imputed righteousness, as to his ascended body in heaven, is too distant and abstract and visionary for Mr. N., &c., and therefore, though not denied perhaps, is kept out of view, and the impression sought to be produced, is that there is some mysterious presence of the body of Christ in some other sense, which is neither that of Romanists, nor Protestants, but (like their doctrine of an inherent righteousness "*within* us, but not *in* us,"") a *substantial* presence, but not *corporeal*; a *real* presence of his *real* body, but not a *local* presence; a *substantial* presence, wherever the Eucharist is administered, but not the presence of *ubiquity*; not *transubstantiation*; but the next thing to it, and acknowledging itself to be a great deal more like transubstantiation, and evidently sympathising with it far more, than with the anti-transubstantiation doctrine of Protestantism.¹

¹ The following extract from Dr. Jackson, on the *Real Presence* of Christ in the Eucharist, will beautifully explain in what sense the Real Presence was understood by divines of the days of Bishop Andrewes, &c. Precisely the same illustration is used by Bishop Andrewes.

With whomsoever he is *virtually present*, that is, to whomsoever he communicates the influence of his body and blood by his Spirit, he is *really present*

This aversion to signs in the sacraments, this *opus operatum*-doctrine is broadly declared by Dr. Pusey, in the very teeth of the most express language of his

with them, though *locally* absent from them. Thus he was really present with the woman, which was cured of her bloody issue, by touching the hem of his garment. But not so *really* present with the multitude that did throng and press upon him, that were *locally* more present with him. She did not desire so much as to touch his *body* with her hand, for she said in herself, *If I may but touch the hem of his garment, I shall be whole*. And yet by our Saviour's interpretation, she did touch him more immediately than they which were nearer unto him, which thrust or thronged him. And the reason why she alone did more immediately touch him than any of the rest, was, because *virtue* of healing did go out from him to her alone. It is true, then, (for our Saviour saith it) her faith did make her whole, and yet she was made whole by the virtue which went out from him. This was the fruit or effect of her faith—or rather the reward or consequent of her faith. In like sort, as many as are healed from their sins, whether by the sacrament of Baptism or the Eucharist, are healed by *faith relatively* or instrumentally. Faith is the mouth or organ, by which we receive the medicine: but it is the virtual influence derived from the body and blood of Christ which properly or efficiently doth cure our souls and dissolve the works of Satan in us.

“This woman, as St. Matthew relates the story, had said within herself, if I may but touch the hem of his garment I shall be whole. She wanted either the opportunity or boldness to touch the fore part of his garment, or to come into his sight or presence. Yet he then ~~knew~~, not only, that she had touched the hem of his garment, but that she had said this within herself, and out of his knowledge of this her faith and humility, he did pronounce and make her whole. Now it is but one and the same act of one and the same Divine Wisdom, to know the heart and secret thoughts of men afar off and near at hand. And therefore a matter as easy, for the Son of God, or for the Man Christ Jesus, in whom the Godhead dwelleth bodily, though still remaining at the right hand of God, to know the hearts of all such as present themselves at his Table here on earth, as well as he knew the secret thoughts of this woman which came behind him. What need then is there of his *Bodily Presence* in the Sacrament, or of any other presence than the influence or emission of virtue from his heavenly sanctuary unto our souls. He hath left us the consecrated elements of bread and wine, to be unto us more than the hem of his garment, if we do but touch and taste them with the same faith by which this woman touched the hem of his garment. This our faith shall make us whole, and staunch the running issues (and cleanse or cure the leprous sores) of our souls, as perfectly as it did this woman's issue of blood.—*Jackson's Works*, vol. iii. p. 307.

own Church. Baptism, says our 27th Article, "is a *sign* of Regeneration or new birth—whereby the promises, &c., are visibly *signed and sealed*." But Dr. Pusey says expressly, "*Baptism is not a sign, but the putting on of Christ*—wherefore Baptism is a thing *most powerful and efficacious*."¹ In other words, Baptism, instead of being the sign of regeneration, is *regeneration itself*. It is in itself "most powerful and efficacious." The Church of Rome never exceeded this. The *opus operatum* was never more decidedly and boldly expressed.

The reader may now appreciate a singular passage, in Dr. Pusey's Letter, as to the Romish doctrine of Baptism, intended to produce the impression that as to Baptismal Regeneration and Justification, the Romish Church and the Oxford School are not quite agreed, the latter falling below the mark, somewhat as do Ultra Protestants.

"The chief charge against Rome, as to the Sacrament of Baptism, is not that she has unduly exalted it, but on the contrary that she has depreciated it. She insists indeed on its necessity, and there leaves it. Her members are taught to look upon Baptism as a mere preliminary act, in the *back-ground* as it were of the Christian life; the foreground, upon which their eye is fixed, being taken up by their Sacrament of Penance and the Eucharist. As to Holy Baptism, Rome innovated not; and yet she has doubly lowered it."² One would suppose that

¹ Views of Baptism, p. 102.

² See the whole passage on p. 76, 77, of Dr. Pusey's Letter. Do not Oxford divines commit the very same thing with which they charge the Romish Church?

to lower baptism, was to innovate. But the lowering consists not in any lowering of Baptism, but in a raising of Penance and the Eucharist. If the reference be, in any degree, to the position of Baptism, in its necessity and efficacy in Regeneration or Justification, according to the standard of Oxfordism, it is wholly unfounded. There is not a word in the latter, as to those points, which is not to be found in Romish writers. Thomas Aquinas is entirely an Oxford man, on this, as well as other matters. It would seem to be a singular depression of Baptism in comparison with the Eucharist, to assign to the former the power of remitting *Mortal* sins, and to the latter only the remission of *Venial* sins, a power given equally to holy water, the Bishop's blessing, &c.; to make Baptism the communication of life to the dead, and the Eucharist, only the continuation of that life.

Another manifestation of the doctrine of the sacraments, in which Oxfordism and Romanism singularly concur, is seen *in the entire difference drawn by them between the Sacraments of the Old and New Testaments, in regard to saving efficacy.*

Nothing is more notorious than the fact that the old, as well as the modern, divines, of the Church of England, have regarded the sacraments of the two dispensations, *Circumcision* for example, as standing on precisely the same footing with Baptism in regard to the spiritual part of the covenant sealed; in other words, that the only vital difference

Do they not say that "as Holy Communion conveys a more awful presence of God than Holy Baptism, so must it be the instrument of a higher justification?"
—Newman on Justif. p. 169.

was in the sign ; the inward and spiritual grace, signified, pledged, sealed, conveyed and confirmed, was precisely the same in both. On this identity, it is well known that our divines have been accustomed confidently to argue the propriety of Infant Baptism, because the spiritual grace being the same, there could be no reason why infants under the Gospel should be excluded from what infants under the law enjoyed. But there is great inconvenience in this identity of circumcision and baptism, to those who hold the latter to be the *only instrument of justification*. Abraham *was justified*, being *uncircumcised*, says St. Paul. Consequently, if Circumcision and Baptism be the same, a sinner may be justified being *unbaptized*. Again, the whole generation of Israel that were born in the wilderness continued *uncircumcised*, some of them nearly forty years ; and this by divine command : nor was the sacrament of circumcision given them till they had entered into Canaan. If Justification was linked to circumcision, as we are now taught it is with Baptism, how could all that generation be required to remain so many years unjustified ? Evidently it could not have been ; and hence results a most inconvenient argument against Baptismal Justification ; and how is it to be obviated ? Very easily. Our Oxford divines deny that Circumcision and Baptism do bear the spiritual resemblance mentioned above ; and holding fast the *exclusive instrumentality of Baptism* in justification, they maintain that, since the Old Testament Saints were not baptized, they were not justified, but were in bondage, under the law and not under grace, and received not Justification until

Christ came, and with him, the grace and gift of Baptism. To this general rule Mr. Newman makes Abraham and Elijah exceptions.

The doctrine is not only that the sacraments of the Law did not confer grace; but that Justification and Regeneration were not conferred except in special cases before the Gospel.

“Judaism (says Mr. Newman) had no life, no spirit in its ordinances to connect earth to heaven. The law could not be the means of life, because life as yet was not; it was not created. The law could not justify, because whatever favour might be shown *here and there by anticipation*, (as in Abraham’s case) was not purchased as a free gift *to all who sought it*. God justified Abraham, and glorified Elijah; but he had not yet promised heaven to the obedient or acceptance to the believing. He wrought first in the few, what he afterwards offered to all; and even in those extraordinary instances he acted immediately from himself, not through the Jewish law as his instrument. The ceremonies (Mr. N. will not call them *sacraments*) of the Law were tokens not of the presence of grace, *but of its absence*—(they were not so much a *means* of grace before grace was purchased.) They were attempts in a bad case towards what was needed—the representative of nature making *dumb signs* for the things it needed—the Jews were told to approach God with works, which could not justify, *as if they could*,” (we suppose this is on the plan of faith being rewarded with being *said* to justify when it does not) “what to the Jews then was impossible even to the last is imparted to us from the first. They wrought *towards* Justification, and we from it. They came to God with *rites*, He comes to us in sacraments.”¹ “Regeneration is a gift of the Spirit not promised except under the Gospel.”²

In the same strain, Dr. Pusey complains that we “take what is said of Baptism, as if it inculcated *the same as circumcision*.”³ The new birth and re-

¹ Newman’s Lectures, p. 325–7. ² *Ib.* p. 287. ³ Views of Baptism, p. 103.

newal of the Holy Ghost imparted in Baptism are something different *in kind* (not, the reader will observe, in clearness of light, &c., *but in kind*) from what had been before made known—the relation of Israel as the child of God could but shadow forth, not *realize*, the privilege of our sonship.”¹ The Flood and the Red Sea are, by Dr. Pusey, put on a level, as ordinances, with Circumcision, in point of grace. All are mere *types*—sacraments they are none. “Circumcision (says Dr. Pusey) was no means nor channel of spiritual grace.” It was only “a type of Baptism”—a mere “symbol” or “shadow.”²

From all this it is manifest not only that the sacramental character is denied to circumcision, which St. Paul says was a “*seal of the righteousness by faith, which Abraham had being uncircumcised* ;” but that all those who lived before the Gospel, from Adam downwards, with some favoured exceptions, were without *regeneration*, without *justification*, *without any promise or acceptance of heaven*, and did not receive any, till Christ came.

Now Simon Magus, because he received Christian Baptism, is supposed by Dr. P. to have been Regenerated and Justified; at least that writer sees no reason to suppose the contrary, because he is said to have *believed*, though it is not pretended that he believed before Baptism, with a *living* faith, and though an apostle so soon after pronounced him in the bonds of iniquity.³ So also Voltaire, Rousseau, and all other infidels and reprobates, who were baptized in

¹ Views of Bap. p. 49.

² Ib. p. 254.

³ Ib. p. 185.

infancy, *when they could place no impediment of infidelity or hypocrisy* to the efficacy of Baptism, were once Regenerate and Justified, entirely cleansed from the stain of sin, and had, as Tract No. 82, says, all thus baptized did receive, “so super-abounding and awful a grace tabernacled in them, that no other words describe it more nearly than to call it an Angel’s nature,” “a Divine presence in the soul, abiding, abundant, and efficacious,” distinguished from the greatest gift of the Spirit to the saints of the Old Testament, in this, viz: that though “*he influenced their hearts, he did not reside in them.*”¹ This most distinguishing grace of Baptism which Dr. Pusey says, “gives a depth to our Christian existence, an actualness to our union to Christ, a reality to our sonship to God, an *overwhelmingness* (for this system makes words, as well as doctrines,) to the dignity conferred on human nature—a substantiality to the indwelling of Christ;”² all this Simon Magus, for aught Dr. P. sees, may have had, and fallen so soon and awfully, and all this, all reprobates and Atheists who were baptized in infancy, certainly once possessed. But none of this, did those noble men of God, Moses, and Noah, and Samuel, and all that “cloud of witnesses” who, “through faith, subdued kingdoms, wrought righteousness;” “obtained a good report through faith,” “died in faith.” Alas! No—says Oxfordism, because, says St. Paul, “they received not the promise, God having provided some better thing for us, that they without us should not be made perfect.”³ That better thing

¹ No. 82, pp. 13 and 14.

² Views of Holy Baptism, p. 16.

³ Heb. xi. 39, 40.

says this divinity is *Baptism*. One would suppose a system could hardly need a more entire condemnation.

Dr. Pusey assigns as a reason for the usual teaching among Protestants of the sameness of the Sacraments of Circumcision and Baptism, as to the spiritual grace consigned, "an over-anxious seeking for some *scriptural* justification of infant Baptism, since they debarred themselves from appealing to *the authority of the Church*." Now if the reader will consult Bishop Taylor on Baptism, (whom we cite because he is a great favourite with these writers,) Part 1, Sect. ix., of his "Liberty of Prophesying," Sect. xviii., he will find not only that *he* was not disposed to rest the Baptism of Infants on the *authority of the Church*, but that in appealing to Scripture in its favour, he places his argument upon *the entire identity of Circumcision and Baptism in all spiritual respects*.

"That (he says) which is of the greatest persuasion, is that the children of the Church are as capable of the *same covenant* as the children of the Jews, for it was the *same covenant* that circumcision did consign, a *spiritual* covenant, under a veil; and now it is the *same spiritual covenant without a veil*." Circumcision "principally related to an effect and a blessing greater than was afterwards expressed in the temporal promise, which effect was forgiveness of sins, justification by faith." "The promises which circumcision did seal, were the same promises which are consigned in Baptism." "To as many persons, and in as many capacities, and in the same dispositions as the promises were applied, and did relate, in circumcision, to the same do they belong, and may be applied in Baptism" — "the covenant which circumcision did sign, was a covenant of *grace* and faith; the promises, were of the Spirit, or spiritual."¹

¹ Bp. Taylor on Baptism, p. 1, § ix. See also Bp. Jewel on the Sacraments, Fathers of Eng. Ch. vol. vii. p. 488, 494. Homily on Common Prayer and Sacraments.

But what does our Church, in her Homilies, say? We adduce the following passage, not to show the truth, for it needs no showing, but to show the miserable shifts to which this system is driven. The second part of the Homily on Faith, after describing the faith of those Fathers and Martyrs, and other holy men whom Paul spoke of, in Heb. xi. says, "This is the *Christian* faith which these holy men had, and we also ought to have."

"And although they were not named Christian men, yet was it a Christian faith that they had: *for they looked for all benefits of God the Father, through the merits of his Son Jesus Christ, as we now do. This difference is between them and us—that they looked when Christ should come, and we be in the time when he is come. Therefore, saith St. Augustine, the time is altered and changed, but not the faith. For we have both one faith, in one Christ. The same Holy Ghost also that we have, had they, (2 Corin. iv. 13), saith St. Paul. For as the Holy Ghost doth teach us to trust in God, and to call upon him as our Father; so did he teach them to say, as it is written, 'Thou, Lord, art our Father and Redeemer; and thy name is without beginning, and everlasting.' (Isa. lxiii. 16.)* God gave them then grace to be his children, as he doth us now. But now, by the coming of our Saviour Christ, we have received more abundantly the Spirit of God in our hearts; whereby we may conceive a greater faith, and a surer trust, than many of them had. But in effect they and we be all one: we have the same faith that they had in God, and they the same that we have."

Now is it credible that such a passage could be produced by our Oxford Gentlemen as evidence that the Church teaches nothing opposed to their doctrine? It is extracted in Tract No. 82, a tract in express defence of Dr. Pusey, on Baptismal Regeneration, and the remarks succeeding it are a fair specimen of the treatment which the standards of the

Church, as well as the Scriptures, receive from those scholars, and logicians. Thus writes the Tractarian immediately after that extract.

“Though man’s duties were the same, his gifts were greater after Christ came. Whatever spiritual aid was vouchsafed before, yet *afterwards it was a Divine presence in the soul*, abiding abundant and efficacious. In a word, it was the Holy Ghost himself, who influenced indeed the heart before, but is not revealed *as residing in it.*”¹

But the reader will ask, in astonishment, how can men thus write under pretence of not being inconsistent with the standards of the Church, when the Homily says expressly, that as we have the Holy Ghost, so had the Old Testament Fathers? If he will look at the extract from the Homily, he will see how such things may be done. The Tract writer sets out to quote the Homilies. He begins with the first sentence of the extract as above. Then all that follows, and what we have distinguished by Italics, is *omitted*; The very pith of the passage, just what asserts the very opposite of his doctrine—*all omitted*. But does he give us any notice of an omission? So far from it that the two sentences, next before and after the Italics, are joined by a *colon*, precisely as if they were members of the same sentence, and not a word is said, or a remark is made, to indicate that a word of the passage has been left out. Comment upon such shifts to hide the glaring departure of this wretched coveting of popery, from the doctrines of that Church, which these writers profess to love and to be consistent with, is needless.

The same views of the sacraments and privileges

¹ No. 82, p. xiii. Eng. Ed.

of the Old Testament saints which we have given from the Homilies and Bishop Taylor may be found every where in the divines of the English Church. Scarcely any argument have they written on the scriptural warrant for Infant Baptism, in which they have not been presented. Thus are our Oxford Restorationists constrained by their doctrine of Baptismal Justification into a consequence directly at war with the most common and notorious verities of Protestant divinity. But precisely where they do thus differ from our Protestant divines, they agree with those of Rome. Their very doctrine and precisely their reasons are found in Romish divinity.

The Schoolmen described the difference between the sacraments of the two Testaments, by making the efficacy of those of the New, to proceed *ex opere operato*, that is without an internal piety in the recipient; while that of the Old, proceeded *ex opere operante*, that is from a living faith, or a pious affection of the recipient. And the Council of Florence, confirming the opinion of the schoolmen, said that the sacraments of the Old Testament did not confer grace; but as types or figures, they signified that it was to be afterwards given through the passion of Christ; while our sacraments both contain grace, and confer it on those who worthily receive them.¹

¹ Chemnitz Examen. Dec. Conc. Trid. p. 207.

The doctrine of Aquinas as to the relations between the Sacraments of the Old Testament and the inward grace signified, is almost precisely what our Articles express concerning that relation in the Sacraments of the Gospel—a strong evidence not that the dignity of the former had been depressed, but that of the latter unduly magnified. He says the Sacraments of the Old Testament were professions of faith, *signifying* the passion of Christ and its benefits, but they had not any virtue in themselves by which *they* conferred grace, but were

The reader may very reasonably enquire here what, in the view of those who think thus concerning the Old Testament Saints, did become of their souls after death—did they go to Heaven? Romish divinity answers *Nay*—and reasonably, because they were not *regenerated* nor *justified*, since Christ had not died, and therefore Baptism was not given. Where then? To *Limbus Patrum*, answers Romanism.

The Jesuit, whom Usher answered, undertook to prove, not only that there is a *Limbus Patrum*, but that our Saviour descended into hell to deliver the ancient Fathers of the Old Testament; because, before his passion, none ever entered into heaven. Whether that *Limbus* were distinct from that in which infants that die without Baptism, are now believed by the Romish Church to be received, the divines do doubt, says Maldonat. The Dominicans

only *signs of that faith* by which the saints were justified. They differed from the Sacraments of the New Testament in this, that the latter contain grace, as in a *vessel* which is thus made an instrument of grace—while in the former grace was conferred only as they were *signs* of the passion of Christ. *Sacramenta veteris legis erant quædam illius fidei protestationes, in quantum significabant passionem Christi et effectus ejus. Sic ergo patet quod non habeant in se aliquam virtutem, qua operarentur ad conferendam gratiam justificationis, sed solum signa erant fidei per quam justificabantur.*

After giving various opinions in his day as to the efficacy of circumcision, showing that this doctrine was by no means then well settled, for instance one of Peter Lombard, that circumcision *took away sin, though it did not confer grace*, and another that it conferred grace so as to make one worthy of eternal life, but not to repress concupiscence tempting him to sin, Aquinas concludes that it is *best to say* that circumcision, as other Sacraments of the Old Law, was “*only a sign of Justifying faith*,” and therefore in it grace was conferred, inasmuch as it was a *sign* of the future passion of Christ. *In circumcisione conferebatur gratia, in quantum erat signum passionis Christi futuræ.*—P. 1. 2. Q. 62. A. 6. & Q. 70, A. 4.

in 1252, answered in the affirmative. "The more common opinion, (says Usher,) is that these be two distinct places"—that of the Fathers, "now being emptied of its old inhabitants."¹ That our Oxford Divines have said any thing directly on this subject,

¹ Usher's Answer to a Jesuit, c. viii.

"The Romish doctrine of the Limbus Patrum, or the absence of the Old Testament Saints from the vision of God, and their enduring *in limbo* a certain negative evil, consisting in the want of what, since the New Testament blessedness, the dead in Christ and all departed saints have inherited, arose entirely out of this figment of the difference between the spiritual efficacy of the Sacraments of the two dispensations; and in its essential character, it is a necessary consequence of that doctrine of the Sacraments in which Oxford Divinity and Romish so well agree.

The doctrine of Romanism, as to the state of the dead, is given, in all its fulness, in the "Angelic Doctor." Aquinas enumerates five *receptacula* for disembodied souls, according to their several states, viz. *Paradise*, *Limbus Patrum*, (for the Old Testament Saints) *Limbus Puerum*, (for children unbaptized,) Purgatory, and Hell. The Limbus Patrum, and Puerum, and the place of positive punishment of the wicked, are all considered, as to location, essentially one. Quantum ad situm loci, sunt loca continua; though they differ as to quality—that of children, being an upper apartment to that of the damned, that of the Old Testament Saints, before the Advent of Christ, superior (*pari superior*,) to all. Supremum et minus tenebrosum locum habuerunt omnibus puniendis. The Limbus Patrum, and "Abraham's bosom," are supposed to have been the same before the advent of Christ. Since the descent of Christ, *ad inferos* the bliss of the Old Testament Saints has been rendered as complete as that of the departed saints under the Christian Dispensation. But before that, they endured the pain of *hope deferred*, dolor de dilatione speratæ gloriæ, privato gloriæ speratæ; et secundum hoc habet rationem inferni, et doloris. This *dolor* is called "an exclusion from the life of glory," and the reason given for the incarceration of the Old Testament Saints in that Limbus, is that although they had been liberated by the faith of Christ from all sin, as well original, as actual, and from all liability to punishment for *actual* sin, they had not been from liability to punishment (*for original sin*,) a reatu pænæ originalis peccati; and the reason for this is just the reason given by Oxford divines, as shown above, viz., that the price of redemption was not yet paid, Christ had not died,—nondum soluto pretio redemptionis. And therefore Christ descending *ad inferos*, by virtue of his passion, absolved those Saints from this liability—*ab hoc reatu*, that they might see God, *per essentiam*.—Aquinas, P. 3. Q. 52, & Suppl. Q. 69.

we know not; but how they can escape a *Limbus Patrum*, substantially the same as that which has been set apart for the accommodation of the Romish doctrine of Baptismal Justification, we cannot conceive. If nothing under the Jewish dispensation did confer grace, if Regeneration and Justification were not promised, nor given, till Christ came; if heaven, nor acceptance, was promised to obedience, as is maintained; then, though "in some favoured cases," God may have given justification, *directly, and not through the Jewish dispensation*; yet, as to the multitude of them that believed, all those, for instance, who are mentioned in Hebrews (*eleventh Chap.*) the "great cloud of witnesses" who "*all died in faith*," it must follow that they did not enter into heaven. But certainly they did not go into a place of torment. It remains that they must have gone to some place intermediate between that of the *impenitent*, and that of the *Justified*, waiting the coming of Christ, and from which they were delivered when he had accomplished that of which all their religion had been, in the view of this system, but an inoperative, inefficacious shadow.

The comparison of Oxford Divinity, with that of our Church and standard divines, on the main topics now brought into comparison with Romanism, viz; the *constituent principle of Justification*, the *Nature and Office of Justifying Faith*, and, *Sacramental Justification*, will be reserved for other Chapters. We finish the present subject by quoting the testimony of Bishop Burnet, on Sacramental Justification.

"It is a tenet of the Church of Rome, that the use of the Sacraments, if men *do not put a bar to them*, and if they have only im-

perfect acts of sorrow, accompanying them, does so far complete those weak acts, as to *justify* us. This we do utterly deny, as a doctrine that tends to enervate all religion; and to make the Sacraments, that were appointed to be the solemn acts of religion for quickening and exciting our piety, and for conveying grace to us, upon our coming devoutly to them, become *means to flatten and deaden us*, as if they were of the nature of charms, which, if they could be come at with ever so slight a preparation, would make up all defects. The doctrine of *Sacramental Justification*, is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome. Since, therefore, this is nowhere mentioned in all these large discourses, that are in the New Testament, concerning Justification, we have just reason to reject it; since also the natural consequence of this doctrine is to make men rest contented in low imperfect acts, when they can be so easily made up by a Sacrament, we have just reason to detest it *as one of the depths of Satan*.” “And thus we object, not without great zeal, against the fatal effects of this error, all that is said of the *opus operatum*; the very doing of the Sacrament; we think it looks more like the incantations of Heathenism, than the purity and simplicity of the Christian Religion.”¹

¹ Burnet on Articles xi. and xxv.

CHAPTER VIII.

DOCTRINE OF OXFORD DIVINITY FURTHER EXHIBITED BY ITS EFFECTS UPON OTHER DOCTRINES AND PARTS OF CHRISTIANITY.

Effects upon the doctrine of Original Sin ; Testimony of Jackson to the Peculiar Romanism of these results—Sin after Baptism—Mortal and Venial Sins—Tendencies of Oxford Divinity to the doctrine of Purgatory—to Prayers for the dead—Invocation of Saints—Transubstantiation—Working of Miracles—Auricular Confession—Extreme Unction—Anointing at Baptism and Confirmation—Additional matters of *Restoration* contemplated—Sacramental character of Marriage countenanced—Use of Romish Prayer Books and Rules of Fasting—Favour to Image-Worship—Christian Holiness—Tradition ; Why this topic reserved to the last—Extracts from the late Charge of Bishop Wilson.

IN the two preceding chapters we have exhibited the developments of the grand principle of Oxford Divinity, as already seen in its effects upon the doctrine of Faith and of the Sacraments. We proceed to further ramifications, in evidence that the tree of Romanism, planted in the classic soil of Oxford, is bringing forth Romish fruit, and going on to do so more and more, and may thus be known, according to the scriptural test, to be good, or evil, according as any one may consider the spreading shade of Popery to be good or bad. *Tendimus in Latium.*

We begin with the doctrine of *Original Sin*.

As we are not arguing with Romanists, a protestant authority may answer for a view of their doctrine ; and as we are dealing with Oxford-men, no protestant authority could be more in place than that of the learned Dr. Jackson, whom we have se-

veral times quoted already, and whose authority we have said, is now of great price in the new school of Oxford theology.

This author, in the beginning of his third volume, is writing on Original Sin.

He begins by stating, that many Divines (Schoolmen) have peremptorily determined that "*the Righteousness of the First Man, did formally consist in A PECULIAR GRACE, SUPERNATURAL, even to him;*" consequently, that Adam's *Justification*, or his being *accounted Righteous*, before he sinned, was not on account of his being created in the Image and Likeness of God, but on account of something *superadded* to his constitution, as he was the work of God, and without sin, viz: a *Grace Supernatural*, in which was his Justifying Righteousness; so that, in the creation of the first man, there were two distinct works of God; one of which consisted in making him in God's own Image; the second, in endowing him with a certain Supernatural Grace or Righteousness, *over and above* that perfect Image; as if in making *a round body*, there were two distinct works, the one, in making the *round body*, the other, in giving it *rotundity*; so that *Original Sin* consists not in the loss of any thing *natural* to Adam, as he was the work of God, but only in the loss of a *Righteousness Supernatural*; not in any positive effect, any "*infection of nature*," as our Article has it; not "*in the coming in of a multiplicity of wounds or diseases in our nature*," but only in a "*privation of that Supernatural Grace*."¹

¹ Whoever will take the trouble to consult the Schoolmen of the 13th and 14th Centuries, will find them full of this doctrine. Thomas Aquinas treats of

“To maintain this opinion, (says Jackson,) *the Romish Church, (especially since the publishing of the Canons of the Trent Council,) is deeply engaged*: For unless this supposition be granted, many dogmatical resolutions which the whole Christian world is by the Romish Church bound to believe, *sub pœna Anathematis*, cannot possibly, or with any mediocrity of possibility, be maintained.”

Among the consequences from this Romish dogma, which Jackson deduces, are the two following.

1. That if Original Sin be only the *privation* of a supernatural grace or righteousness, superadded to the original image of God, in man, then the restoration of that supernatural gift, will be both the removal of original sin, and Justification from it; consequently, “the satisfaction of our Lord Jesus Christ had been superfluous; and the opinion of the Socinians would be more tolerable and more justifiable, than the doctrine of the Romish Church, so far as it concerns the value or efficacy of Christ’s sufferings, or *Satisfaction by his Merits*, or *Justification by works*, rather than by *faith*, especially works of the Moral Law.”

2. The second consequence (and that to which we ask a special attention) is that, if this dogma be true, “we of the Reformed Churches (says Jackson)

it in Quest 95 of Part 1. In answer to the question, “whether the first man was created in grace,” he says: *Primus homo non fuit creatus in gratia. Illa prima subjectio qua ratio sandebatur Deo, non erat solum secundum naturam, sed secundum supernaturale donum gratiæ.* “The first man was not created in grace. The subjection of his mind to God was not only according to nature, but the result of a supernatural gift of grace.” Instead of the illustration given by Jackson of the difference between a *round body* and *rotundity*, Aquinas instanced the difference between a *white body* and *whiteness*—so important are the distinctions of scholastic theology.

should be concluded to yield, that Adam's posterity were to be *formally* justified by *Inherent Righteousness*." The deduction is thus made by our author.

"It is *in confesso*, and more than so, an undoubted *Maxim* of the Church of Rome, that the grace which is *infused* by, and from, our Lord Jesus Christ, is a *supernatural* quality, or a qualification more sovereign than the first grace which God bestowed on the first Man. Now if that Grace were a super-addition to his *Nature*, or constitution, as he was the work of God, the loss of that grace could not have made any wound in the human Nature which the least drop of that Grace, which daily distilleth from the second Adam, might not more than fully cure. In respect of these and other reasons which might be alleged, *all such congregations or assemblies of Christian men as have departed, or have been extruded out of the Romish Church, stand deeply engaged to deny, that THE RIGHTEOUSNESS OF THE FIRST MAN WAS A GRACE OR QUALITY SUPERNATURAL.*"¹

Now here it is evident that it was the adoption of Justification by an *Inherent Righteousness* that led, in self-defence, to this strange perversion of the doctrine of original Righteousness, and consequently of Original Sin. The idea is, that as what Adam lost by sin, we gain by grace, then if it was a SUPERNATURALLY *infused* grace or gift that he lost, and thus came under condemnation, it is then a SUPERNATURALLY *infused* grace whereby we are to be delivered from condemnation or to be Justified.

But this is precisely the doctrine of Oxford Divinity. The way of Justification taught therein has wrought precisely the same change upon the doctrine of Original Righteousness and Sin, and for the same reasons.

Mr. Newman takes the ground that such strong

¹ Jackson's Works, vol. iii. pp. 4, 5, 6.

expressions of Scripture as being "*clothed with the garments of salvation*," "*bring forth the best robe and put it on him*," &c., having "*put on Christ*," "cannot very well be taken to mean newness of life, holiness and obedience, for this reason—that no one is all at once holy and renewed in that full sense which must be implied, if these terms be interpreted of holiness." "Thus there is a call for some more adequate interpretation of such passages than is supplied by the ROMAN or Protestant creed."

Now the unwary reader will suppose that Mr. Newman is going to furnish something indeed in which Romanism is *defective*. He will be amazed to find that his interpretation is nothing but the very *Romanism* given by Jackson as above; found, not indeed in the *formal* creed of Rome, as contained in the Canons of Trent, but in those "Doctors" of the Church of Rome, to whom it is maintained, in No. 71 of the Tracts, we have a right to go, for "*the legitimate comment*" upon, and elucidation of, "*the actual system* represented in the Tridentine decrees."¹ In Mr. Newman's particular friends the Schoolmen, and others, who maintained a sort of *tertium quid*-distinction, between *Inherent Righteousness* for Justification, and common *holiness*, and therefore had the same reason, with himself, to desire the "adequate interpretation" he is looking for, we find the very light he furnishes.

But what is the interpretation? Why "*the robe of righteousness*," in those strong passages, means (says Mr. N.) "*the inward presence of Christ, minis-*

¹ See 71, of Tracts, p. 12 & 13.

tered to us by the Holy Ghost." Then, to set out this inherent righteousness, he goes to Adam, thus:

"Whereas we have gained under the Gospel what we lost in Adam, and justification is a reversing of our forfeiture, and a robe of righteousness is what Christ gives, PERCHANCE A ROBE IS WHAT ADAM LOST. If so, what is told us of what he lost, will explain what it is we gain. Now the peculiar gift which Adam lost certainly seems to have been a *supernatural* clothing—Christ clothes us in God's sight with something *over and above nature*; which Adam forfeited."

Mr. N. then declares that this "*supernatural clothing*" of Adam, was not "*actual inherent holiness*," (the image of God) but "agreeably with the view of Justification already taken, nothing less than the inward presence either of the Divine Word or of the Holy Ghost." Of this "*he was stripped, by sinning, as of a covering, and shrank from the sight of himself.*"¹

Thus have we, in completeness, the Romish doctrine of original sin, consisting in a mere "*privation of original righteousness*," instead of a positive "*infection of nature*;"² the Romish doctrine of original righteousness consisting in a *supernatural* gift, *super-added* to the holiness of the Image of God; and all this for the purpose of maintaining Justification by inherent righteousness, and that vain distinction of the Schoolmen, between such righteousness, as a *supernatural gift*, and what is usually understood by holiness, or Sanctification in a sinner's heart, as if this were not supernatural also. And thus have we, in a system of divinity which feels exceedingly inju-

¹ Mr. Newman's Lectures, p. 176—182. ² See the Article on Original Sin.

red in being called Romish, a doctrine which, while Mr. Newman is propounding it *professedly as a remedy of what is defective in the creed of the Church of Rome*, is precisely the doctrine which one of his own *professedly* standard writers declares "the Romish Church, especially since the Council of Trent, is *deeply engaged to maintain*," and "all congregations of Christian men out of the Romish Church stand deeply engaged to deny."

But a little more Romish illumination may be let in here. Bishop Burnet says, "Those of the Church of Rome, as they believe that original sin is quite taken away, by Baptism, so finding that this corrupt disposition (*"infection of nature"*) still remains in us, they do from thence conclude that it is *no part of original sin*; but that this is the natural state in which man was made at first, only it is in us now without the restraint or bridle of *supernatural* assistances, which was given to him, but lost by sin, and is restored to us in Baptism."¹

Now here we see Oxford divinity again. According to its system, Baptism takes away, or Justifies us from, Original Sin. It does this, by the infusion of a *supernatural gift of righteousness*, which is the restoration of what Adam lost. But this cannot be the same as the *holiness* of the regenerate, because, as Mr. N. says, that is so *imperfect*. Therefore what Adam lost could not have been mere holiness, the Image of God, in which he was created, but a *supernatural grace, superadded*.

Here then we have the concurrence of two emi-

¹ Burnet on Art. ix.

nent Protestant divines, the one, a writer whom our Oxford men specially praise, the other, a writer whom they seem absolutely to hate, both setting down, as characteristic of Romanism, that precise doctrine of original righteousness and sin, to which they are driven by their peculiar views of Justification; and the first (Jackson) considering it a feature of Romanism so inwrought into its very system, that Romish divines, ever since the Council of Trent, have felt deeply bound to maintain it; so utterly subversive of the fundamental doctrine of Justification, that all Reformed Churches "stand deeply engaged to deny it;" and so absolutely ruinous that "it would render the opinion of the Socinians as to the value or efficacy of Christ's sufferings more tolerable and justifiable."

SIN AFTER BAPTISM.

It is well known to be a prominent doctrine of the Romish Church, that *sin committed after Baptism*, cannot be forgiven, except through, what they call, "the Sacrament of Penance." The doctrine is expressed as follows, by Gandolphy. "As God has chosen men to be his instruments and agents in purifying his creatures from *original* and *actual* sin, by the spiritual regeneration of Baptism; so has he likewise commissioned men, to pardon and restore those to grace who might afterwards relapse. He has instituted for the latter a *form* of repentance, a tribunal of contrition and penance." "If the grace of Baptism be forfeited by sin, the subsequent pardon and renewal, though gratuitous on the part of God, are to be accompanied and secured by the criminal's own humiliation and repentance. Hence in the

Catholic (Romish) Church, it is called the Sacrament of *penance*." "No individual can obtain the remission of sins after baptism without submitting to penance (Sacrament of Penance) either in effect or desire." "Jesus Christ has instituted the Sacrament of Penance for the ordinary remission of all sin committed after Baptism."¹

Now this is consistent ground. Sins before Baptism are remitted or taken away by the *infusion* of grace at Baptism. But sin after Baptism, how shall it be remitted? The true Protestant says "Repent and believe in the Lord Jesus Christ." No, says the Romanist, remission can come again only through some Sacrament, as it came at first. But what Sacrament? The Romish church invents one, called Penance, comprising *contrition, confession, satisfaction and absolution*. When the Priest says "*I absolve thee in the name of the Father,*" &c., then sin after Baptism is remitted.

Now it will be made to appear that Dr. Pusey is precisely in the difficulty for which this Sacrament of Penance was invented.

He too considers that only in Baptism, are sins remitted. But what of him who sins after Baptism? *He knows no way of absolute forgiveness in this life*. "The Church (he says) has no second Baptism to give, and so she cannot pronounce him altogether free from his past sins. *There are but two periods of absolute cleansing, Baptism and the day of Judgment.*"² Now here is the precise doctrine of the Ro-

¹ Gandolphy's Defence, vol. iii. pp. 384—391.

² Dr. Pusey's Letter to Bishop of Oxford, p. 62.

mish Church. But we proceed.—Dr. Pusey informs us that there are some points connected with this head on which he and his fellows in doctrine, “differ more or less from each other.” One is this—“Whether, or not, Baptism, besides washing away past sins, admits into a state in which for sins henceforth committed, *Repentance* (*qu. Penance?*) *stands in place of a Sacrament*, so as to ensure forgiveness without specific ordinance; or whether the full and explicit absolution of sin after Baptism is *altogether put off till the day of Judgment*.”¹ Grave

¹ But whatever the difference among these gentlemen on this head, Dr. Pusey, who is evidently the Magister, the Master of the Sentences, and more ready than others to run the system to all its consequences, has taken good care that his doctrine shall be the doctrine of the Tracts, and characterise the school. He gets it in wherever there is a door. In the Tract on Purgatory, p. 7, we read that penitents for sin after Baptism, “from this time to the day of Judgment may be considered in that double state of which the Romanists speak—their *persons* accepted, *but certain sins uncanceled*. Such a state is plainly revealed to us in scripture as a real one, in various passages, *to which we appeal as well as the Romanists*.” See also p. 32 of No. 79, and p. 46 of Tract on Reserve, No. 80. The miserable doctrine is defended and re-asserted in No. 82, p. xxiii. The same appears in Dr. Pusey’s Scriptural Views of Baptism.

If “after having been washed once for all, in Christ’s blood, we again sin, there is no more such complete absolution in this life: no restoration to the same state of undisturbed security, in which God had by Baptism placed us.”

The difficulty into which the advocates of this system are thrown, as to the forgiveness of post-baptismal sins, ‘when they dare not be consistent, as Dr. Pusey is, with their principles, is seen in the following strange passage from the book of Dean (now Bishop) Bethell on regeneration, referred to by Dr. Pusey as a “valuable work,” and by Dr. Hook as “a standard.”—“As to those persons who, after having been baptized in a state of hypocrisy and wilful sin, afterwards become *true penitents and believers*, I for my part, entertain no doubt of their forgiveness and salvation. But by what *physical process* they are brought into a state of salvation and acceptance with God, whether by the infusion or resuscitation of the incorruptible seed, or by what other mysterious means, I neither know, nor do I wish to inquire. *It is a case not mentioned in the covenant, nor supposed and provided for in the word of God.*” Here then is the case of a *true penitent believer, not provided for in*

questions indeed for Protestant divines, with the Articles and Homilies of the Church of England, and the Word of God in their hands, to be divided about! Go and learn the alphabet of the Gospel! Spell the name of Jesus! ("He shall save his people from their sins"). Behold the miserable perplexity of Dr. Pusey's mind in the following dark and doubtful questionings. He is trying to get round the plain meaning of our article on this object which says "*Not every deadly sin¹ willingly committed after Baptism is unpardonable, wherefore they are to be condemned that deny the place of forgiveness to such as truly repent.*" On this Dr. Pusey says

"But who *truly* repent; when a man who has been guilty of sin after Baptism may be satisfied that he is truly repentant for it; whether and to *what degree* he should all his life continue his repentance for it—wherein his penitence should consist; whether continued repentance would *efface the traces of sin in himself*; whether he might ever in this life look upon himself as restored to the state in which he had been, had he not committed it; whether it affect the degree of his future bliss, or its effects be effaced by repentance; but their extinction depend upon the continued greatness of his repentance; whether cessation of his *active repentance* (*qu. Penance*) may not bring back degrees of the sin upon him; whether it shall appear again in the day of Judgment: these and the like are questions upon which the Article does not speak.

the word of God. How a *true penitent and a believer*, can be accepted of God through the merits of Christ, when he cannot be re-baptized is a mystery neither to be understood nor enquired into. As he did not receive Justification at his Baptism, how can he ever get it, seeing Baptism cannot be repeated!—There is the difficulty—and one which this system cannot solve. Nothing need show more completely how the system opposes the first principles of the Gospel than that while Bishop Bethell cannot find it in his heart to believe that one of true repentance and faith in Christ will fail of salvation, he can find nevertheless no explanation in his system of *how* such a person can be saved, and therefore has to *cut* the knot which he cannot *untie*!

¹ Bishop Beveridge, on this Article, interprets "*deadly sin*" as meaning "*every sin*"—"for every sin (he says) is deadly." Beveridge on the Articles, p. 358.

What! when that Article expressly says, "*they are to be condemned who deny the place of forgiveness, to those who truly repent*" for such sin? But does not the Homily speak to such points, when it says:

"We do not without a just cause *detest and abhor the damnable opinion of them which do most wickedly go about to persuade the simple and ignorant people*, that if we chance, after we be once come to God, and grafted into His Son, to fall into some horrible sin, repentance shall be unprofitable to us; there is no more hope of reconciliation, or to be received again into the favour and mercy of God." "If (after such sin) we rise again by repentance, and with full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon through faith in his Son Jesus Christ, there is *an assured and infallible* pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father."

This, the Homily illustrates by the case of Peter, who horribly sinned after Baptism, and assuredly was pardoned.¹ What havoc does this indignant declaration of the truth of the Gospel make amidst the miserable doubtings and questionings we have quoted! We cannot but feel indignation in every vein, as we write. Allow this darkness about remission of sin after Baptism, and we take leave of all the consolation in Christ. Grant it! Then welcome Popery! We must have all the substitutes Popery can give us, in such affliction. One thing or other—the Sacrament of Penance for relief, or else to be all our lives, through fear of death, subject to bondage, waiting the Judgment to know whether our Repentance and faith and prayers, have availed, to secure a Justifying interest in Christ.

¹ Homily of Repentance, Part 1. See also Homily of Salvation, Part 1.

The reader is particularly requested to mark the germs of a full-blown Romanism, which lie in almost every one of the above questions, waiting the spring-time, to bud and blossom, and expand into leaf and branch. “*But who TRULY repent?*” “*When a man may be satisfied that he is TRULY repentant*” for sin after Baptism. Of course this means that there is a different *kind* of repentance, to be known by different *marks*, after Baptism, from that for sins before Baptism. It means that he who understands all about repentance in the usual sense, may not understand it when it takes place after Baptism. “*Wherein his repentance should consist?*” One asks with amazement, what can it consist in but *true sorrow of heart and turning unto God*; but Dr. Pusey means something else. “*Whether, and TO WHAT DEGREE, he should all his life continue his repentance for it.*” What means this? to what degree! With *all his heart*, we answer, of course—let his turning to God be perpetual. But Dr. Pusey means something else. His eye is upon *degrees and continuance of external bodily penances*—what he calls elsewhere “*the bitterness of the ancient medicine.*” “*When men made sacrifices for the good of their souls,—practised self-discipline, accused and condemned themselves,—sought to bring forth fruit worthy of ‘penance,’—and were punished with open penance, that their souls might be saved in the day of the Lord.*” This is the guide to the *degree and continuance* of repentance after Baptism. A broken heart, with faith in the blood of Christ, are not enough. The grand question, in Dr. Pusey’s sight, is how much *penance*, as distinct from *repentance*, is necessary for pardon. “*Whether one might*

ever in this life look upon himself as restored to the state in which he had been, had he not committed the sin."

Compare this with the precious language of our Communion Service, just after we have been confessing, and professing to bewail and repent of, sin upon sin, after Baptism. "Hear what comfortable words our Saviour Christ saith to all who truly turn to him. Come unto me all ye, &c., and I will give you rest. If any man sin, we have an advocate with the Father, &c. Lift up your hearts." Oh! calumniated Church, that one of thine own children and pastors should teach such doctrine for thine! But again—"*whether it (the sin repented of) affect the degree of his future bliss, whether it shall appear again in the day of Judgment.*" No leaning towards Purgatory in the other world, discoverable in these words! If we depart this life with sin not entirely effaced and pardoned—if it is to meet us in the day of Judgment, then what can be our hope? Evidently nothing in this life; for the supposition is that all here was insufficient. Nothing at the day of Judgment, for that is the day of *trial*, not "a day of salvation," when we may supply any deficiencies in our hope. Nothing remains but the interval between death and the Judgment. Here, if any where after death, must the *remaining traces of sin be effaced*. How? By the efficacy of *purgatorial discipline*, of course. Can any eye help seeing what all this means; what all this is driving at; what fruit such buds must bring? But Dr. Pusey is perfectly consistent. He is only following out their doctrine of Justification to its legitimate results. Justification is by infused righteousness. This infusion takes place at Baptism. Baptism can-

not be repeated. But sin after Baptism destroys the grace of Baptism; that is, the justifying efficacy of the infused righteousness. The light is quenched. The bright mirror is marred. What shall remedy the loss? There remains no *Sacrament* for the reinfusion of Righteousness. The Eucharist is only for its increase and brightening; and if any say otherwise, they differ from Dr. Pusey, and are inconsistent with their own principles. The merits of Christ will not answer, because they are only applied for Justification, *in Baptism*. Faith will not answer, for it is "*subordinate to Baptism*," and has been killed by sin after Baptism. A new Sacrament, such as that of Penance, or else a purgation between death and Judgment, is absolutely necessary to such a scheme "O my soul, come not into their secret!" Who can fail to see in these dark passages, in this shadow of death, that very state of mind, just that state of dependence on our own works for Justification, that very blindness to the fulness and glory of Christ, as "the Lord our Righteousness," from which proceeded all that "maze" of inventions for the putting on of the polluted rags of our own righteousness, "which the Church of Rome doth cause her followers to tread, when they ask her the way to Justification." The germs of *expiatory* penances, pilgrimages, masses, offerings, &c.; yea, all the elements of purgatorial burnings in the future world, for the souls of those who have sinned after their Baptism, are contained in, and scarcely veiled under, those ominous and melancholy questionings. The mind that fully sympathises with such views, is penetrated with the essential virus of Romanism, and only needs, like

some latent diseases of the body, an exciting cause, a favourable atmospheric influence, to be made to break out, all over, with a full eruption of Romanism in active development. To cross over to a full belief in the doctrine of Purgatory, without Romish terms perhaps, but with Romish substance, would be but a natural transition from such a state.

Now we beg the reader to compare the extract we have made from Dr. Pusey, as to the kind and degree, and effect, &c., of the repentance for sin after Baptism, with the following, from a modern Romish writer, on the very same subject. The ideas and the language are so much alike that it really looks as if a *Popish defence of Penance* had furnished Dr. Pusey with his own ideas and words.

“As Repentance, according to the Protestant, is absolutely necessary for the sinner (who has sinned after Baptism) to attain salvation, let him say what is the quality and nature of this repentance; let him determine the *degree* in which it will avail; let him say if the interior moral act of the soul is to be accompanied or unaccompanied by any *outward corresponding act*, (Penance.) In short, let him positively state *how much* repentance is necessary to appease the anger of the Almighty, otherwise he must find himself in the awful and singularly distressing condition of being left in ignorance of the condition so severely enjoined, and which alone is to entitle him to the forgiveness of heaven.”¹

How singular the resemblance of this passage to that of Dr Pusey! It can only be accounted for by the precisely similar states of mind of the two writers. If any thing, the Protestant writes the more Popishly of the two. He is on ground which leaves him entirely exposed to the raking fire of the next paragraph of the Romanist, which is as follows:

¹ Gandolphy's Defence, vol. iii. pp. 388, 389.

“Nothing can more evidently prove the divine superiority of the Catholic (Romish) religion over every other—nothing more plainly declare its high origin, than the circumstance of every point being definitely settled therein, concerning this interesting question of salvation. While the reformer is ever insecure, the Catholic is enjoying a moral repose—and while the repenting Protestant (*of the Oxford School*) looks back upon his crimes with anxious trepidation, uncertain of what is demanded of him by the justice of God, the penitent Catholic (Romanist) retraces his past sins in the sorrow of his heart, but in humble composure of mind, builds his hope of forgiveness on the solid ground of a faithful compliance with every condition, that Jesus Christ and his Church have specially marked out for him;—I mean *contrition* before God—*confession* before his minister, and *satisfaction* imposed by his Church.”¹

If the coincidence between the questions of Dr. Pusey, and those of Father Gandolphy, as to the nature, amount, and effects of repentance for sin after Baptism, seem singular, perhaps it may be explained by the supposition that both minds were formed as to this subject, under the same Master. Whoever will consult the Schoolmen will find precisely the questions both have asked—and not only so, but answered precisely as it is manifest both would answer them, except as Dr. P. flies only to a purgation after death, and the Schoolmen adds the Sacrament of Penance. A few specimens of questions proposed and answered at large in the *Summa* of Aquinas, the great *thesaurus* of the divinity of Trent, placed in contrast with those of Dr. Pusey, will show whither the latter has been seeking for aid.

Dr. Pusey asks, “whether a man should all his life continue his repentance” for sin after Baptism—“whether cessation of his *active* repentance (Pen-

¹ Gandolphy, iii. p. 389, 390.

ance) may not bring back degrees of the sin upon him." Aquinas asks, *Utrum tota hæc vita sit contritionis tempus*. Whether the whole of this life is the time for such repentance.

Whoever understands the Gospel, as to the nature of godly sorrow, will say *yes*; we are to be penitents, of a contrite heart, for *all* sin, unto death. But the answer is not so easy to those who make Dr. Pusey's distinction between *active* Repentance and *passive*—the former meaning *the doing of penance*, for the remission of sins.

Again Dr. P. asks: whether he who truly repents for sin after Baptism "be altogether pardoned; or whether only so long as he continue in a state of penitence." Aquinas also asks: *Utrum peccata dimissa redeant per sequens peccatum*. Whether sins remitted may return by subsequent sin—which is the same thing as to ask whether they be *altogether* remitted. Dupin cites "the Master of the Sentences" as treating the same question; vol. ix. p. 198.

Again, Dr. Pusey asks: "Whether continued repentance would efface the traces of sin in himself." Aquinas—*Utrum remissa culpa mortali, tollantur omnes reliquiæ peccati*—whether when the guilt of mortal sin is remitted, all traces of the sin are effaced.

Again Dr. Pusey—"Whether one might ever in this life look upon himself as restored to the state in which he had been, had he not committed it?" Aquinas—*Utrum post pœnitentiam resurgat homo in equali virtute*; Whether after Penance, the man attains the same virtue he had before—*Utrum per pœniten-*

tiam restituitur homo in pristinam dignitatem—whether after Penance a man is restored to his former dignity.

Again, in Tract No. 76, it is stated to be a question among the Oxford writers whether “the change in the soul made by Baptism is indelible for good or for evil.” Aquinas asks, *Utrum character insit animæ indelibiliter*. What is here called *character*, and which is conferred only in Baptism, according to Romanism, is *in anima sicut quædam virtus instrumentalis et importat quandam potentiam spiritualem*. The questions of the Tract and the Schoolman are precisely alike.

Again, Dr. Pusey—“Whether it (Sin after Baptism repented of) affect the degree of his future bliss—whether it shall appear again in the day of Judgment.” Aquinas—*Utrum remissa culpa per pœnitentiam remaneat reatus pœnæ*—whether the guilt being remitted, by Penance, there remains any liability to penalty. The answer of Aquinas to this, is that although by virtue of Penance, the guilt is remitted, and with it *eternal* punishment, nevertheless there may remain a liability to punishment of a temporal kind—in other words *purgatory*. And this is precisely that “double state,” viz: that of one’s person being “accepted,” but his having sins yet “*uncancelled*,” after death, till the day of Judgment in which, Dr. Pusey says, the divinity of Oxford agrees with the Romanists, and which, he asserts, is plainly revealed in the Scriptures.¹

Blessed be God, who has spared us such bondage,

¹ Tract No. 79, p. 7.

and showed unto us a more excellent way—even that “new and living way,” whereby we have “boldness of access” to his mercy-seat, and are “brought nigh by the blood of Christ,” and are commanded to “draw near with full assurance of faith,” and to rejoice in the certainty that “the blood of Jesus Christ cleanseth us from *all* sin,” so that nothing can separate us from his love.

The following extract from the late charge of the Bishop of Exeter, derives very serious additional weight from all that we have now seen as to the Oxford doctrine, of which we have been writing.

“I lament to see the reason for which they (the Oxford divines) enumerate the necessity of *confession* in their list of those ‘practical grievances’! to which Christians are exposed in the Romish communion, viz: *because without it no one can be partaker of the Holy Communion.*” The Bishop means that it is a lamentation that they could give no stronger reason against that “abomination of desolation,” *Auricular Confession*. But he proceeds as follows :

“They thus seem studiously to decline including in the same list the pretended Sacrament of *Penance* generally; (of which confession is but a part;) though Penance, as taught by the Church of Rome, is the greatest, because the most soul-destroying, of all those ‘grievances’—we might rather say, the foulest perversion of God’s saving Truth, which the cunning of Satan ever put into the heart of man to conceive. For this unhallowed device, by abusing the gracious promise of Christ given to the Church, in his Apostles, by making the *Absolution of the Priest* not only effectual, but also necessary, for the pardon of all sin committed after Baptism—while it bows the souls and consciences of the people, to a state of slavish fear of the Priest, practicall y releases them from all other fear, and gives the rein to every corrupt affection of unregenerate nature. Yet, this is not, it seems, one of ‘the subjects, which,’ in the

opinion of these writers, 'may be profitably brought into controversy with Romanists of the present day.'"

MORTAL AND VENIAL SINS.

It is a well known doctrine of the Romish Church that sins are divisible into *Mortal* and *Venial*. Mortal sins are those "which are either done willingly, or are of any magnitude. To these eternal punishment is due."¹ Venial Sins are such as may not properly be called sins; those that may not be considered *wilful*, and are of no magnitude, or so light that they do not avail to destroy grace, or to render one worthy of death eternal. In the Romish Church, Sin after Baptism, which is ordinarily remitted only through the Sacrament of Penance, means only Mortal Sin. But *Venial* Sins need no such appliances. Romish writers say that this sort of sin "deserves pardon of itself"—that "venial sins are not *against* but *besides* the law—that while all sin is a transgression of the law, all transgression of the law is not sin," meaning *mortal or deadly sin*. Hence Franciscus a Victoria writes that a Bishop's blessing, or a Lord's Prayer, or a knock on the breast, or a little holy water, is sufficient to remit venial sin.²

¹ Tract No. 71.

² Aquinas considers venial sins to be referred to in 1 John, i. "If we say we have no sin, we deceive ourselves, &c." This kind of sin, he says, is remitted in the Eucharist. But not only there. *Unus actus charitatis potest delere omnia venialia sine actuali cogitatione eorum.* One deed of charity can blot out *all* venial sins, even without the least positive thought about them. Nor only this, but many other ways there are to the same remission. *Manifestum est generali confessionie, pectoris tunsione et oratione Dominica, quatenus cum detestatione peccati sunt, peccata venialia remitti; episcopali etiam benedictione, aquæ benedictæ aspersione, aliisque hujusmodi actionibus, quatenus cum Dei reverentia exercentur.*

This doctrine has an important connection with that of indulgences and supererogation ; but the reader is requested to note well how directly and necessarily it arises out of the Romish doctrines of Justification and Original Sin. For instance ; Justification is *the infusion of righteousness*, by which we are made acceptable in the sight of God. This infusion takes place at Baptism. Baptism entirely takes away both *Original* and *Actual Sin*. But it is granted on all hands that, in the baptized and regenerate, there remains, what the decree of Trent and our ninth Article call, *concupiscence*, (the lust of the flesh, the *φρόνημα σαρκὸς* of St. Paul.) This our Article declares “*hath of itself the nature of sin,*” and “though there is no condemnation for them that believe and are baptized,” nevertheless it “*deserveth* God’s wrath and damnation.” This concupiscence therefore, in the judgment of our Church, is a *mortal* sin, as all sins truly are. But the Church of Rome cannot hold this, and at the same time hold that Justification, is inherent righteousness, through Baptism, which she says takes away *all original and actual* sin ; for if concupiscence be a mortal sin, then is our justifying righteousness ruined, and our Baptism has not done what is ascribed to it. She must and does not only maintain that the guilt of original sin, is all taken away in Baptism, but pronounces, “If any one shall assert, that all that which has in it the true and proper nature of sin, is not taken away, let him be accursed.”¹ “In the regenerate or baptized,” continues the Decree of Trent, “*there is nothing which God*

¹ Dec. Trident. Sess. 5.

hates." They are "*innocent, immaculate, pure.*" But still there remains this "*concupiscence,*" this lust of the flesh. Consequently, it cannot have, what our Article declares it has, of itself, *the true and proper nature of sin*. It cannot be *hateful to God*. It cannot be inconsistent with purity before Him, and with the justifying virtue of inherent righteousness. The Holy Synod of Trent, therefore, decreed "that this concupiscence, though *sometimes called sin* (it acknowledged) *by the Apostle*, the Catholic Church had never understood to be so called, because *truly and properly sin in the regenerate, but only because it comes from sin, and inclines to sin.*"¹ Concupiscence, therefore, is *Venial Sin*, which a little holy water or a Pater Noster, will suffice to remit. Thus the sufficiency of inherent righteousness for Justification, and the entire taking away of original sin, by making concupiscence to be no sin at all, are preserved.

But how do they get at the doctrine that concupiscence is no sin, not even a part of *original sin*? This is answered by a reference to what we have said of the Romish doctrine of original sin. Original sin in the Church of Rome, is not, what our Article says it is, a *positive "fault and corruption,"* or "*infection of nature,*" so that man "of his own nature is inclined to evil," &c.; but it is simply "*a privation of*

¹ Dec. Trident. Sess. 5.

"Venial Sin, (says Aquinas,) has not simply and perfectly the nature of sin, but is a sort of disposition towards sin"—sed est quasi dispositio ad illud. "It causes properly no spot in the soul, but impedes the actions of virtue,"—nullam proprie maculam causat in anima, sed impedit actus virtutum. "No act without the consent of the reason, is a mortal sin"—nullus actus sine consensu rationis est peccatum mortale.

original righteousness." But that righteousness, according to Rome, was a *supernatural grace*, *super-added* to the constitution of man's nature, as he was the work of God, and made in God's Image. Now, if the loss of that was original sin, then as that loss was only the loss of what was *superadded* to man's original nature, it follows that original sin has nothing to do with any infection of any thing essential to man's original nature; so that *concupiscence*, which is that infection, is not original sin, and not being in Romish divinity *actual* sin, has not properly, in any way, the true nature of sin.

Then, since Justification, through Baptism, is the restoration, in the shape of infused righteousness, of that "*supernatural grace*" which Adam lost, it is in no way hindered or abridged or rendered imperfect by this infection of nature remaining in the regenerate.

Such is the Romish doctrine of *Venial* sins, and its essential connection with that of Justification and Original Sin. The reader is now requested to consider wherein lies any substantial difference between this doctrine and that of Mr. Newman and Dr. Pusey. Precisely, as is taught in Romanism, the new divinity of Oxford teaches that the Justifying righteousness infused at Baptism takes away all *original and actual sin*. Nevertheless it is granted that there does remain in the unregenerate and baptized, that *concupiscence* or lust of the flesh of which speaks our Article on Original Sin. How then is not our inherent righteousness rendered by this insufficient for Justification? How does it appear that Baptism, in Justifying, takes away all our original sin? Of course by denying that such remnant is Original Sin.

How? Why by teaching, as has before been showed, precisely the Romish doctrine, that Original Sin consists only in the loss of a *supernatural* Grace; of "*a Robe of Righteousness superadded*" to man's original nature; and that Justification, or Regeneration, for they are the same thing in this divinity, is simply the restoration, not of what may have been lost of man's original nature, but only of that Supernatural grace. So that we come to this, that concupiscence not being *original sin*, and certainly not, in the view of these divines, *actual sin*, and its existence not being inconsistent with an inherent justifying righteousness, it has not what our Article says it has, "*of itself the nature of sin,*" nor "*deserves God's wrath and damnation;*" but is only what the Church of Rome has pronounced concerning it, viz: "though sometimes called sin by the Apostle, it is not sin *truly* and *properly*, but only because, *ex peccato est, et ad peccatum inclinatur*;¹ it comes of sin, and inclines to sin." In other words, it is *Venial Sin*.

Now let us show this from some passages of Mr Newman. "*Baptized persons do not so put on Christ as to be forthwith altogether different men from what they were before.*"¹ This can only mean, what our Article says, that "*this infection of nature (or concupiscence) doth remain even in them that are Regenerate;*" in other words, that the change in Baptism is not the entire putting off of "*the old man,*" the *unregenerate*, the *carnal* man. But still Baptism does take away all original sin. Consequently, to retain any portion of our carnal and unrenewed nature, is not

¹ Newman's Lectures, p. 177.

to retain any original sin. In other words, this remnant of the carnal man is only *improperly* sin—or, as Rome says, *non habet veram et propriam rationem peccati*. It needs not Justification; it is therefore not Mortal, but Venial.¹

Now see how entirely Dr. Pusey's doctrine of Sin after Baptism confirms all this.

¹ In one very important sense, it is true that from him who believeth in Jesus, all Original and Actual Sin is taken away. But the wide difference between what the Author holds to be the truth of God, on this subject, and that taught above, is that, in the view of the Oxford divines and the Romish, both descriptions of sin are taken away by *the infusion of a substance of righteousness*; which is equivalent to saying that they are taken away by a righteousness, which, because it is *in us*, is *our own* righteousness, as much as our souls are our own. But on the other hand, in the view of the writer, and of what, he will have no difficulty in shewing, is the plain doctrine of our Protestant Church, they are taken away by the mere imputation of the external righteousness of Christ, fulfilling the law and paying its penalty for us, that righteousness being simply accounted unto us, through the instrumental agency of our faith, In the former case, the taking away of sin has reference to its indwelling; in the latter to its condemnation. The former is a moral change of personal character; the latter is forensically a change of relative state. In the one case, there is no direct reference to the Saviour; the cross is almost out of sight. The righteousness of Christ, consisting in his obedience and death, as Mediator, has no part nor lot therein. In the other, Christ is all; his cross, the only object; his Mediatorial righteousness, wrought out by his obedience, finished on the cross, apprehended by faith and imputed to the believer for Justification, is the only hope. With the latter view, there is no inconsistency in the fact that the moral nature of Original Sin, the infection, the concupiscence of which our Article speaks, should remain, even in the Regenerate and Justified, (though its power must be broken, and daily it is becoming weaker, through the progressive increase of personal holiness,) because, while Sanctification is always and essentially the companion of Justification, it is not Justification. The one is inherent, but not perfect. The other is perfect, but not inherent. The one is in us; the other, in Christ "our Righteousness." But with the other view, the remaining of that infection is incompatible, because it has the nature of sin, and therefore conflicts essentially with the justifying efficacy of our inherent righteousness—so that in Oxford, as in Romish divinity, its having the nature of sin must be denied, and to this end, the nature of Original Sin must be changed.

He says "the Church has no second Baptism to give, and *therefore cannot pronounce the person who has sinned after Baptism altogether free from his past sins.*"¹ But he decides this once for all by saying, "*there are but two periods of absolute cleansing—Baptism and the day of Judgment.*"²

Now let the reader consider, that in a country such as England, where Infant Baptism is almost universal, there are hundreds, and hundreds of thousands of persons who have been baptized, and who have never since professed to be sincere followers of Christ, but have been living ever since their infancy in sin. Does Dr. Pusey mean that there is no way for the pardon, on repentance, of the post-baptismal sins of any of these, until the day of Judgment? How, then, when they repent and come to be confirmed, can the Bishop say over them that prayer which begins, "Almighty God who has vouchsafed to regenerate these thy servants, &c., and *hast given unto them forgiveness of all their sins?*" But again; We open our Morning and Evening Service with the words—"If we say that we have no sin we deceive ourselves," &c.—We then fall down and confess that "*We have erred and strayed like lost sheep.*" The Bible says "*There is not a just man on earth that doeth good and sinneth not.*" Our fifteenth Article, on "Christ alone, without sin," says "all we, *although baptized and born again in Christ* yet offend in many things: and if we say we have no sin, we deceive ourselves and the truth is not in us." Now is it credible that, when Oxfordmen thus speak, they

¹ Letter, p. 62.

² P. 62.

mean to say that every man (for all have sinned after Baptism) is beyond Justification, till the day of Judgment? Incredible! Certainly not! What then? Why, when they speak of sin after Baptism, they mean not such sins as are thus confessed, but MORTAL sins. Hence such as the Christian daily confesses are VENIAL sins. Here then is the precise conclusion we have been aiming at; viz. Mortal sins, as distinguished from sins venial, so that although the sins of the Christian's daily course are expressly called *sins* by the Scriptures, by the Church, by her holiest divines, yet so little do they seem to Dr. Pusey to have the "*true and proper nature of sin*," that when he uses the expression "*Sin after Baptism*," he does not mean to include them therein, and does not think it worth while to hint that they exist.

But when the Homilies of our Church speak of Sin after Baptism, they mean no distinction between sins *mortal* and *venial*. When our xxi. Article speaks of "*deadly sin* after Baptism, it means no such distinction. Bishop Beveridge interpreting its language, says the expression "*every deadly sin*" in the Article means "*every sin, for every sin is deadly*."¹ Bishop Hall says "some offences are more heinous than others, yet *all*, in the malignity of their nature, are *deadly*. If we have respect unto the infinite mercy of God, and to the object of his mercy, the penitent and faithful heart, there is no sin which is not *venial*; but in respect to the disorder, there is no sin which is not *worthy of eternal death*."²

¹ Beveridge on the Articles.

² Bishop Hall's Works, ix. p. 57. The Bishop of Exeter takes a similar

“There is, indeed, *no condemnation to them that are in Christ Jesus*; but it is not because they do not sin; nor because their sin is not of its own nature deadly; but simply because they are ‘in Christ Jesus,’ and are ‘justified by faith.’ That application by faith to the justifying righteousness of Christ, is just as necessary to the taking away of the *one* sin of the holiest man on earth, as of the million sins of the most unholy. We glory, not that we have not sinned after our Baptism, but, confessing that we have sinned continually, we ‘glory only in the cross of our Lord Jesus Christ,’ and ‘believing in him, we rejoice in hope of the glory of God.’”

We have now exhibited ramifications of Romanism, from the Romish doctrine of Justification, which may be proved to be actually *grown out* already. We now proceed to show *tendencies* of no doubtful character, towards other and more overt developments; *buds* getting ready to burst into branches.

PURGATORY.

The decree of the Council of Trent on this subject determines :

view of the language of the Oxford writers, with that we have now exhibited.

“Nor may we forget (he says in his late Charge) the tendency of such language to encourage the pernicious and perilous habit of distinguishing between such sins as may destroy our state of grace, and such as we may think still leave that state secure. Let it never be absent from our minds, that every wilful sin is deadly—and let us beware of hardening our own hearts, and corrupting the hearts of our brethren—by whispering to ourselves or them *which* sin is more or less deadly than others. That which we may deem the least will be deadly enough, if unrepented, to work our perdition :—those which we deem the most deadly, will, if repented, have been thoroughly washed away in the blood of our Redeemer.”

“That there is a Purgatory, and that souls there detained are aided by the suffrages of the living, and above all, by the acceptable sacrifice of the Altar.” Bishops are enjoined to provide that the suffrages of the believers living, that is, the sacrifices of masses, prayers, alms, and other works of piety, which believers living are wont to perform for believers dead, be performed according to the rules of the Church, piously and religiously, &c.—Session 25.

Now, of this dire Romish corruption, as expressed in the above very words, do the Oxford writers, in Tract No. 79, on Purgatory say:

“Taken in the *mere letter*, there is little in it against which we shall be able to sustain formal objections.” p. 516, vol. iii. Am. Ed.

This is consistent. The Oxford system must admit as much. And here follows the reason in its own words: “The Roman Church holds that the great majority of Christians die in God’s favour, yet more or less under the bond of their sins. And so far (says the Tract) we may unhesitatingly allow to them, or rather *we ourselves hold the same*, if we hold that after Baptism, there is no plenary pardon of sins in this life to the sinner, however penitent, *such* as in Baptism was once vouchsafed to him,” p. 517.

Now the only difference pretended to between the Oxford and Romish doctrine, is that while both maintain a purification or purgation for believers from sin, or a *purgatory*, in the future world, the Romanist makes a definite *place* for it, and makes that place to be one of *pain*, and the pain to be meted out “in a certain fixed proportion,” p. 518, so that “every sin of a certain kind has a definite penalty or price;” while the Oxfordist contents himself with saying that it is a *purification from sin*, not determining, but not *denying*, that there is *pain* in, and a place for, it,

such as Romanists speak of. How near, however, the Oxfordist approximates to his neighbour of Rome, may be judged from the following comment of the Tract upon 1 Cor. iii. 12, 15. "If any build," &c.

"Now it would seem plain, that in this passage, the *searching* process of final Judgment, essaying our works of righteousness, is described by the word *fire*. Not that we may presume to *limit* the word fire to that meaning, or on the other hand to say it is a merely *figurative* expression, denoting judgment; which seems a stretching somewhat beyond our measure. Doubtless there is a mystery in the word *fire*, as there is a mystery in the words *day of Judgment*. Yet it any how has reference to the *instrument* or *process* of judgment. And in this way the Fathers seem to have understood the passage; referring it to the last judgment, as Scripture does, but at the same time religiously retaining the use of the word *fire*, as not affecting to interpret and dispense with what seems some mysterious economy, lest they should be wiser than what is written." p. 538.

The Church of Rome could not desire a publication better suited to advance the doctrine of Purgatory, *in these days*, a better "Tract for the Times," going just as far as would be expedient, *under the circumstances*, than Tract No. 79, from which the above extracts are taken.

Connecting all this with what has before been shown under the head of Sin after Baptism, one would suppose that the *flames* of Purgatory could hardly be prevented from soon bursting out in open day, from the "wood, hay, and stubble" of Oxfordism, seeing that it has such a preparatory funeral-pile of combustibles. Mr. Newman began to prepare the public mind for such maturer developments, when in his Parochial Sermons, he wrote as follows:

"Who can tell, but in God's mercy, the time of waiting between death and Christ's coming, may be profitable to those who have been his true servants here, as a time of maturing that fruit of grace,

but partly formed in them in this life; a school time of contemplation, as this world is of discipline, of active service. Such surely is the force of the Apostle's words, that He that hath begun a good work in you, will perform it, *until* the day of Christ—not stopping at death, but carrying it into the Resurrection,—as if the interval between death and His coming, was by no means to be omitted in the process of our preparation for heaven,” pp. 411, 412.

PRAYERS FOR THE DEAD.

We have seen, that in the injunction of the Trent decree, concerning “the suffrages of the living, such as sacrifices, masses, prayers, alms, and other works of piety, which the living (in the Church of Rome) are wont to perform for believers dead,” “there is little *in the letter*” against which Oxfordists think themselves “able to sustain a formal objection.”

Hence, Mr. Newman likens the intercession of the Christian, to that of Christ, and calls it a *propitiation*.

“The Christian is plainly in his fitting place when he intercedes. He is made after the pattern of Christ. *He is what Christ is. Christ intercedes above, and he intercedes below.*” Again, speaking of those whom infirmity prevents from attending on public worship, he asks, “shall not their prayers, unite in one before the Mercy Seat, sprinkled with the atoning blood, as a pure offering of incense unto the Father, and a *propitiation* both for the world of sinners, and for his purchased Church.”¹

But the following from the late Charge of the Bishop of Exeter, will answer on this head of fast-developing Romanism.

“I lament the encouragement given by the same writers to the dangerous practice of prayer for the dead. They disclaim, indeed, the intention of giving such encouragement, and I doubt not the sincerity of their disclaimer. But to state that this practice ‘is a mat-

¹ Parochial Sermons, No. xxi.

ter of sacred consolation to those who feel themselves justified in entertaining it,'—(and all, they seem to suggest, may '*feel themselves* justified,' for it is 'warranted by the early Church,')—to say, further, that it is 'a solemn privilege to the mourner'—'a dictate of human nature'—nay, that it 'may be implanted by the God of Nature, may be the voice of God within us:'—to say all this, is surely an 'encouragement' of the practice so characterized, which is very feebly counterbalanced by their admitting that 'our Church does not encourage it'—by their abstaining from in 'any way inculcating it'—or even by their thinking 'it expedient to bring forward such a topic in public discussion.

"Nor do I assent to their opinion, that 'our Church does not discourage' prayer for the dead; on the contrary, if, as they admit, the Church, having at first adopted such prayer, in the general words in which it was used in the ancient Liturgies, afterwards 'for the safety of her children relinquished the practice,' even in this sober and harmless form, 'in consequence of abuses connected with it in the Romish system'—abuses, of the least of which, she says, that they are 'grounded upon no warranty of Scripture, but rather repugnant to the Word of God;' while of others she declares, that they 'were blasphemous fables, and dangerous deceits;'"—I can hardly propose to myself any more decisive mode of discouraging a practice, which, in itself, could not be condemned as absolutely contrary to God's word.

"I must go further: I must add, and I do so with unfeigned respect for the integrity and sincerity of these writers, as well as for their eminent ability and learning, that I cannot easily reconcile it with Christian discretion, for any member of the Church to speak with so much of favour of a practice which was thus deliberately, and for such grave reasons, repudiated by the Church herself. Still less can I understand what justification can be offered for his saying of the Romanist, that in "deciding that almost all souls undergo a painful purification after death, by which *Infectum eluitur scelus, aut exuritur igni*, he only follows '*an instinct of human nature.*' Surely, if this be true, the Romanist is right in his decision: for an instinct of our nature could have come only from the Divine Author of that nature—it must be indeed 'the voice of God within us.'

INVOCATION OF SAINTS.

On this head, we are content to let the Bishop of Exeter speak again :

“ Next, of ‘ the invocation of Saints,’ these writers say, that it ‘ is a dangerous practice, as tending to give, often actually giving, to creatures the honor and reliance due to the Creator alone.’ ”

“ But how does the good Bishop Hall, whom they profess to follow, speak on this same point ? ‘ *These foul superstitions,*’ says he, ‘ are not more *heinous* than new—and such as whereon we have justly *abhorred* to take part with the practisers of them.’ Again, ‘ This doctrine and practice of the Romish Invocation of Saints, both as new and erroneous, against Scripture and reason, we have justly rejected ; and are thereupon ejected, as unjustly.’ ”

The Invocations to the Saints in the Roman and Parisian Breviaries are called, in a late No. of the British Critic, by the modest name of “ *uncatholic peculiarities.* ”

NEW SAINTS’ DAYS.

“ In connexion with this subject (Invocation of Saints) I cannot (says the Bishop of Exeter) but deplore the rashness which has prompted them to recommend to private Christians the dedication of particular days to the Religious Commemoration of deceased men—and even to furnish a special Service in honor of Bishop Ken, formed apparently on the model of an office in the Breviary to a Romish Saint. Would it be safe for the Church itself—and is it becoming in private individuals—to pronounce thus confidently on the characters of deceased Christians—in other words, to assume the gift of ‘ discerning of spirits ? ’ To what must such a practice be expected to lead ? The History of the Church of Rome has told us ; and the Fathers of our Reforma-

tion, in compiling the Liturgy, have marked their sense of the danger by rejecting every portion of the Breviary which bears on such a practice, even while they adopted all that was really sound and edifying in it. Yet these writers scruple not to recommend this very practice, thus deliberately rejected by those wise and holy men—and, strange to say, recommend it as only completing what our Fathers have begun—a means of carrying out in private the spirit and principle of those inestimable forms of devotion, which are contained in our authorized Prayer Book.”

A more barefaced insult to all decent consistency with the principles of the Church of England was never perpetrated than the “*Matin Service for Bishop Ken’s Day*”—constructed and published by these devout admirers of the Roman and Parisian Breviaries—“for social or private devotion.” Who gave them authority to pronounce upon the present blessedness of Bishop Ken? How do *they* know that, for sins after Baptism, he is not now in their Purgatory, undergoing a purification from “*uncancelled sins*?” Whence have they authority to canonize a Saint, and call upon Christians to commemorate his holiness? It is but a completing, (they say) a carrying out, in spirit and principle, what is already begun in our Prayer Book. How is this? Has the Prayer Book appropriated days or services to the memory of any but a few distinguished personages *mentioned in the New Testament, and those almost all Apostles*? But how is it a carrying out of the spirit of the Prayer Book, when the model of the Prayer Book, in the commemoration of Saints, is entirely deserted, and the whole service, in words, and form, and parts,

and arrangement, and every single feature, is most studiously adjusted according to the Romish Breviary? Not a feature of the mode of the English Prayer Book appears; not one of the Romish Breviary is omitted in this Matin Service.

This edifying "Restoration;" this *tentative* effort to raise up the "degraded" Church of England from her present place as "a slave" at her Father's table, and set her in the condition of "the King's daughter," and enable her to enjoy "the depth and richness of the ancient services of the Universal Church," as contained in the Roman and Parisian Breviaries, must doubtless be considered but as a *feeler* to try how far the mind of English Protestants is able to bear such an increase of light and privilege. Should it appear that enough of the ancient spirit has returned, as no doubt it will seem to these very confident Restorers, we shall certainly be favoured with additional Saints and commemoration days. For why should they stop at Bishop Ken? Cannot the principle be advantageously carried out much further? If one such Saint is good, would not two be better? Such is the principle on which these gentlemen proceed in other things; the sign of the Cross is used in Baptism, and why not at all other times? To bow at the name of Jesus in the Creed *once*, is considered well, (though the present writer does not think so) and why not therefore at any other time? So reasons Dr. Pusey, to the Bishop of Oxford.¹ Then surely, as it is so good to have a Matin Service for Bishop Ken, and as the Non Ju-

¹ Letter, pp. 6 & 7.

rors included many other men of great repute at Oxford for Catholic doctrine and spirit, such as Sancroft, and Hickes, and Kettlewell, there can be no reason, but the necessity of waiting for a proper preparedness in the "degraded" state of the Anglican Church, to prevent the further development of the riches of ancient Catholic services in the publication of Matins with Nocturns and Antiphons for other departed Saints. Why not for Mr. Froude? "Let Daily Service and the *keeping of Holy Days* become universal," says the British Critic, reviewing the latest Tract. "The Saints and Angels will be with us at all events."¹ How is this known? Are not these writers developing their system too fast for the times?

TRANSUBSTANTIATION.

So much has been written for the purpose of shewing how near this divinity approaches to the Romish doctrine of Transubstantiation in its zealous maintenance that there is, not only a *real* presence of the body and blood of Christ, or, in other words, of "Christ crucified" in the Eucharist, in the sense of *effective*, as distinguished from *local*, and through the Holy Spirit applying the "benefits of his Passion," and not in any *substantial* manner, which is simply the sense of the Anglican Church; but that there is also a "*substantial* presence;" "an *immediate*, unseen Presence of that Body," that we need not here exhibit the language of Oxford Divines any further on that head. The *tendency* at least of such views cannot be mistaken.

¹ No. 54, p. 256.

But connect with this the anxiety of these writers that the subject should not be discussed, expressed as follows:

"This consideration (the danger arising out of the sacredness of the subject) will lead us to put into the back-ground the controversy about the Holy Eucharist, which is almost certain to lead to profane and rationalistic thoughts in the minds of the many, and cannot well be discussed in words at all, without the sacrifice of 'godly fear,' while it is well nigh anticipated by the ancient statements, and the determinations of the Church concerning the Incarnation. It is true that learned men, such as Stillingfleet, have drawn lines of distinction between the doctrine of transubstantiation, and that high mystery; but the question is, whether they are so level to the intelligence of the many, as to secure the Anglican disputant from fostering irreverence, whether in himself or his hearers, if he ventures on such an argument. If transubstantiation *must* be opposed, it must be in another way; by showing, as may well be done, and as Stillingfleet himself has done, that, in matter of fact, it was not the doctrine of the early Church, but an innovation at such or such a time; *a line of discussion which requires learning both to receive and to appreciate.*"¹

¹ Tract No. 71, vol. iii. of Am. Ed. pp. 7 & 8.

This keeping of certain matters in the back-ground, for the purpose of preventing an inconvenient discussion, by drawing a veil of awfulness or mystery over them, appears with singular frequency in these writers. For example: While the writer in the British Critic, on the Church Service, is saying all he desires to say on the comparative richness of the ancient services, and those of the Anglican Church, depreciating the latter exceedingly, he shuts up the question against less reverent critics by this remark: "To say that the depth and richness of the ancient services of the Universal Church have no parallel in modern times, were to bring into a painful comparison *what is far too sacred for human criticism.*"—British Critic No. 54, p. 251. The same writer, reviewing the second part of Froude's Remains, on the subject of Rationalism in the interpretation of Scripture, says "the awful manner in which the author treats the subject positively crows us"—it is more like that of a spirit speaking to us in a vision, than the tone of a theological treatise. All we can summon heart to do is to take the elementary *principles* of the essay, &c. The Reviewer leaves the work to those who will "come to it with *fasting and mortification.*"

On the above singular paragraph, first barring all discussion, and then, if the subject *must* be discussed, excluding all reference to Scripture, and confining us to the *clear type and simple page* of Tradition, the Bishop of Exeter thus writes: "I lament to read their advice to those who are contending for the truth against the Romanists, that, 'the controversy about Transubstantiation be kept in the back ground; because it cannot well be discussed in words at all without the sacrifice of godly fear:'—as if that tenet were not the abundant source of enormous practical evils, which the faithful Advocate of the Truth is bound to expose: in particular, of the extravagant exaltation of the Romish priesthood, which seems to have been its primary object—and, still worse, of that which is its legitimate and necessary consequence, the adoration of the Sacramental Bread and Wine, which our Church denounces as 'Idolatry to be abhorred of all faithful Christians.' "

But while discussion has thus been discouraged, advancement has been made towards Transubstantiation. Behold to what length the matter has come, in the following passage from the last British Critic.

"Is the wonder wrought at the marriage of Cana, a Miracle, and the change which the holy Elements undergo, as consecrated by the Priest, and received by the faithful, no Miracle, simply because the one was perceptible to the natural eye, while the other is discerned by the spiritual alone? Protestants must take care what they are about when they speak at random against the Church of Rome, lest

Is not this inconceivably foolish? A book on Rationalism only to be read with fasting and mortification! What next? How soon will the memory of Froude be enshrined in a *Matin Service*, with *Nocturns* and *Antiphons*, and all the richness of the Roman Breviary?

they pave the way for things as far worse than Popery, as irreligion is worse than superstition ; first rationalism, and next infidelity.”¹

AGE OF MIRACLES.

It is a well known tenet of Romanism that the age of miracles has never ceased—that divers miracles are wrought at tombs of Saints, by the touch of relics, &c.—and that miracles are a distinguishing mark of the true Church. Oxford Divinity is disposed to claim thus much also.

The last Tract as yet published, No. 86, asks why we should suppose that with respect to sudden and extraordinary cures, a broad line is drawn between primitive and later ages? On which the writer in the British Critic above quoted says :

“Surely—it is want of faith, which is the only hindrance to these gifts in later times. Why does St. James apply to Elias the epithet ὁμοιοπαθής, except to show that the question turns upon difference, not of Privilege, but of Faith, or of Privilege as depending upon Faith? What is the meaning of the popular phrase ‘the Age of Miracles’? Is not every age of the Church an Age of Miracles? Is there *all* the difference, or, indeed, any thing more than the difference between things seen and unseen (a difference worth nothing in Faith’s estimate,) between healing the sick and converting the soul ; raising man’s natural body, and raising him in Baptism from the death of sin?”²

AURICULAR CONFESSION.

How far we may go towards the Church of Rome without ceasing to be sound Protestants, in the judgment of these divines, appears, in part, from the following—In the British Critic, for January last, is a review of Brewer’s Court of King James I., by

¹ Br. Critic, No. 54, p. 260.

² Ib. pp. 259, 260.

Goodman, Bishop of Gloucester, who was a reputed Papist in the time of Archbishop Laud. The Reviewer praises the Editor for meeting Ultra Protestants "with their own weapons," and says that "he fairly argues that it does not *follow*, it is not *necessary*, it is not *certain* that because Bishop Goodman said this, or that, therefore he was other than a "*sound Protestant*.'"

Now what did Bishop Goodman say? The Reviewer says he advocated *Auricular Confession*. The Editor says, that in his will was the following passage: "*I do acknowledge the Church of Rome to be the mother Church. And I do verily believe that no other Church hath any salvation in it, but only so far as it concurs with the faith of the Church of Rome.*" Then in the concurrent judgment of these writers, (we mark that of the British Critic, especially, because of its office as an organ of Oxfordism,) a Bishop may advocate Auricular Confession, as well as record his solemn belief that no Church has salvation but so far as it concurs with the Church of Rome, and still be "*a consistent Protestant*." This is a stride indeed!

EXTREME UNCTION.

The British Critic in the Review of the late Tract, No. 86, on Church Service, complains of the author "because he did not enter a more decided protest, than he has, against the common Protestant objection to Extreme Unction." The Reviewer thinks the testimony of Scripture, unexplained and unguarded by Tradition, is in favour of it. The only reason against it is that it wants *Catholic consent*. But that may be discovered before long.

ANOINTING AT BAPTISM AND AT CONFIRMATION.

The absence of these in the Anglican Church is called "*the loss of a privilege.*" And the keeping up of the Coronation-Service in which anointing is retained is regarded as an indication of special "Providential care over the Church"—thus keeping up a witness to both of the Catholic truths, of which the omission of anointing at Baptism and Confirmation might seem to betoken a disparagement.¹

INCREASE OF SACRAMENTAL SIGNS AND EFFICACIOUS SYMBOLS.

The cross is called "*a Sacramental sign,*" and memorial to the eyes of the Faithful "*a holy efficacious Emblem.*"² Now this is precisely the distinguishing description given in our Article on the Sacraments of the Sacramental character of Baptism and the Eucharist—"Sacraments be not only badges or tokens of Christian men's possession, but rather they be sure witnesses and *effectual* signs of grace." Thus is the cross put on a level, as a sacramental sign, with Baptism and the Lord's Supper. The writer, now quoted, is not fond of the *Crucifix* in Churches. He would not object to it "as an object for *very* private contemplation under certain trying circumstances." But "openly exhibited, it produces the same sort of uncomfortable feeling with certain Protestant exposures in preaching the Mystery which it represents." On the other hand, "the mere Cross embodies what no Christian should shrink from contemplating; while of the awful Mystery

¹ British Critic No. 54, p. 259.

² Ib. No. 54, p. 271

therewith connected, it is but suggestive.—We hope the time will come when no English Church will want, what many possess already, the Image of the Cross in some place sufficiently conspicuous to assist the devotions of the worshipper.—Let us multiply the same *holy, efficacious* Emblem far and wide. There is no saying how many sins its awful form might scare, how many evils avert.”¹ Truly efficacious indeed!

But the Cross is not the only sacred symbol which is soon to be erected in the Churches. The above zealous restorer of the depth and richness of the ancient services says:

“With the Cross should be associated other Catholic symbols still more than even itself *φωνᾶντα συνέτοις*, (*vocal to the spiritually discerning*.) For these, painted windows seem to furnish a suitable place. They should at all events be confined to *the most sacred portion of the building*. Such are the Lamb with the standard; the descending Dove; the Anchor; the Triangle; the Pelican; the ἰχθῦς, (fish) and others. Perhaps the two or three last mentioned, *as being of most recondite meaning, should be adopted later than the rest.*”²

Here we see *Symbols* “for the Times,” as well as *Tracts*. The writer speaks of “others,” besides those most *edifying and sacred* which he has thought the Times permit him to name. The other names will doubtless follow in good time. So then we shall soon need no preaching of the word by the Ministers’ voice. The lessons in the service, with the

¹ British Critic, No. 54, p. 271.

² Ib. No. 54, pp. 271, 272.

preaching of these symbols, which has the advantage over that of a sermon, in being audible only by the ear that is prepared for their awful and sacred meaning, will do a great deal better than the present Ultra Protestant mode of dispensing the truth as it is in Jesus, without reserve.

ADDITIONAL RESTORATIONS.

The writer of the Review of Tract No. 86, on the Church Services, in the British Critic, proceeding in his revival of ancient services with a degree of boldness which promises very much in the way of subsequent developments of what, like the fish and triangle, &c., may be "too recondite" yet for the state of the times, recommends as follows :

"There should be some special decoration on Festival days ; altar coverings and pulpit hangings of unusual richness ; or the natural flowers of the season woven into wreaths, or placed (according to primitive custom) upon the Altar. These should be chosen with especial reference to the subject of the Festival. White flowers are most proper on the days consecrated to the Blessed Virgin, as emblematic of sinless purity ; purple or crimson upon the several Saints' days (except St. John Evangelist, and perhaps St. Luke), to signify the blood of martyrdom ; and on All Saints' Days and the Holy Innocents, white should be intermingled, as a memorial of virgin innocence. We deprecate forced flowers, which look artificial ; but we believe with a little management natural flowers of the proper colours may be found nearly throughout the year. *It is difficult to conceive a more suitable occupation for the Christian poor, than that of cultivating flowers for such a purpose, and afterwards arranging them.* The decoration of the chancel, however, should be the especial privilege of the Minister himself. The Church bells should, according to Archbishop Laud's Injunctions, be rung on Festivals and their Eves. Two lights should be placed upon the Altar, according to Edward the 6th's order, ratified in our present Prayer Book. We think it plain that these candles were meant at

the Reformation to be lighted, as had been usual, during the celebration of the Holy Eucharist; otherwise they do not so well 'signify' (in the words of the Injunction) the truth—*Christus Lux mundi*. But such practices might give offence in these days, and we do not advise it, though inclined to regard it as strictly Anglican. For the same reason, we should be unwilling to press sudden changes in the ecclesiastical dress, though it is plain that these also might be reconciled with the order in our Prayer Book, which directs us to Edward 6th's time for the practice of our Church as respects both vestments and ornaments. Persons should be encouraged to make obeisance on entering Church, and the Minister should never approach, or pass, the Altar without doing reverence as is customary at this day in some of our cathedrals. We think it quite consistent with the Rubric of our Church to consecrate the Holy Elements at the centre of the Altar and facing it. We should like to see all alms offered at the Altar, and in a kneeling posture. At least the alms and oblations of Bread and Wine, should be so offered; and the remnants after consecration should be received likewise kneeling."¹

SACRAMENT OF MARRIAGE.

The germ of this Restoration is quite visible in the following mystic language:

"The ordinance of Marriage has an inward and spiritual meaning, contained in it and revealed through it—as if persons, to place themselves in that human relation, interested themselves, in some secret way, in the divine relation (that of Christ and the Church) of which it is a figure."—Tract, No 71, p. 89.

USE OF ROMISH PRAYER BOOKS AND RULES OF FASTING, ETC.

"An Ecclesiastical Almanac for 1840, has been published for the guidance of Oxfordists amid the

¹ See British Critic No. 54, pp. 272, 273.—All surely very edifying.

riches of the ancient services as found in Roman and Parisian Breviaries. In this is "a selection from the old Catholic Service Books, of Psalms and other passages of Holy Scripture, appropriate to the several classes of Saints' Days" while "*the minute rules of the Roman Church are quoted as a guide to individuals*" in reference to days of Fasting and Abstinence.

We have already stated that the British Critic regards it as a very delightful sign of the growth of the Times that Parker, in Oxford, finds it his interest to import a large number of copies of the Roman and Paris Breviaries for "private devotion."

SERVICE IN AN UNKNOWN TONGUE—AND DISUSE OF PREACHING.

That these writers have said any thing positively in favour of service in an unknown tongue is not here asserted; but their whole system of Reserve, of sacred veils over "awful mysteries" to conceal them from the eye of the profane, and of the use of all those sacred Symbols which only the initiated are supposed to be capable of reading, indicates the very principle on which the Service in an Unknown Tongue in the Romish Church is defended.

It is considered by these divines a great advantage in Hymns or Psalms for public worship, when they "not only open and disclose, but also *withdraw* and *conceal* the higher spiritual senses, according to the character of the persons who make use of them—serving as a religious veil to withhold from some what they impart to others"—lest it should "be profaned by a worldly eye."¹

¹ See Review of a New Version of the Psalms in the British Critic, No. 53.

Why then should there be no such veil over the service for the Eucharist to hide its awful mysteries from the profane, and so of Baptism, &c. Why, if a poor creature, ignorant of the Atonement and of every thing else but that the Cross is "a sacred symbol and efficacious sign of grace," standing or prostrating herself before it, with *implicit*, but with no *explicit* faith in what it signifies, may be supposed to have a strong sense of the power of a saving faith, as we have seen asserted; why may not a whole congregation of such persons be equally profited by the mere contemplation and preaching of the sacred "Catholic Symbols" above described, the Triangle, the Fish, the Anchor, the Pelican, added to the manipulations and genuflexions, of the Priest, his divers bowings and incensings, accompanied with the aid of rich altar-cloths, symbolic candlesticks, splendid sacerdotal vestments, and enchanting choral music?

The same considerations teach how little use there is in frequent preaching, for all the purposes of the Oxford system. The Principle of Reserve requires a far more restrained method of preaching than is at present practised, especially as to the Atonement and other such doctrines, which in this divinity are not among the matters which must be *explicitly* believed, in order to a saving faith. The outward cross, contemplated, is considered as so "efficacious," that one need know nothing more of the Atonement, to have the merits of Christ applied to his soul.

"The Church," says the British Critic, "is out of her place, converting in a Christian country." The present "degraded" state of the Church of England reconciles the Oxford Reviewer "in some measure

to a more excited tone of preaching than is consistent with the perfect theory of the Catholic system." But, says the cautious writer :

"Not indeed to the prominent exhibition in preaching of the Christian Mysteries; for this were inadmissible under far more extreme circumstances and even upon the supposition of our congregations being literally heathen; indeed the more inadmissible the farther the hearers receded from the perfect state." &c.¹

IMAGE WORSHIP.

That these writers have advocated Image Worship, is not here pretended. But that they manifest a strange tenderness and tendency towards the abominable idolatry, we shall easily show. This is one of the subjects which they would exclude from discussion; but if it *must* be discussed, as with Transubstantiation, they would not rest the argument on Scripture, because there may be a difference of opinion as to its meaning; but on Tradition. As if the simple command, "*Thou shalt not make to thyself any graven image*, &c., which any one can read for himself, were of less plainness and solemn decision, than the confused folios of tradition for which the million must depend on the reading of the few.

We quote again from the Charge of the Bishop of Exeter.

"I yet cannot but lament, that they sometimes deal with some of the worst corruptions of Rome, in terms not indicating so deep a sense of their pernicious tendency, as yet I doubt not that they feel.

"For instance: defending themselves against the charge of leaning towards Popery, they confidently affirm, that 'in the seventeenth century the Theology of the Body of the English Church was sub-

¹ British Critic, No. 54, p. 261.

stantially the same as theirs ;' and in proof of this, they profess, in stating the errors of Rome, to 'follow closely the order observed by Bishop Hall in his treatise on 'the Old Religion,' ' whose Protestantism, they add, 'is unquestinnable,' and is claimed, therefore, as a voucher for their own. But, looking to particulars, I lament to see them 'following, indeed, the *order* of Bishop Hall,' but widely departing from his truly Protestant sentiments, on more than one important article.

"First, of 'the *worship* of images,' (for so that great Divine justly designates what they more delicately call 'the honor paid to images,') they say only, that it is 'dangerous in the case of the uneducated, that is, of the great part of Christians.' But Bishop Hall treats it as not merely 'dangerous' to some, but as sinful in all ; as 'against Scripture ;' 'the Book of God is full of indignation against this practice ;' and 'against reason.' 'What a madness is it,' says he, 'for a living man to stoop unto a dead stock !' "

Of the singular tenderness of these writers towards the idolatry of the Romish Church, there is one example which as it comes incidentally into the mass of Oxford writings, may be considered as specially indicative of their habit of mind. The Reviewer in a late number of the *British Critic* is describing the Decorations of English Churches in Papal times. He has gone over the whole detail of pictures of St. George and the Dragon, of St. Thomas a Becket, &c., and "numerous other subjects from the Legends of the Saints"—he has told us of the various crucifixes, and roods, and images, and rood-lofts, and beams, for the display of roods and images ; we look in vain for the least expression of sensibility or aversion at the thought of the idolatry of which those "*decorations*" were once the objects. At last it is mentioned that—

"To some particular images, peculiar honour was paid ; sums were bequeathed to furnish lights to burn before them, and pilgrim-

ages and vows were made to them. Those of the Virgin, thus noted, were in the highest repute and very numerous. Amongst others, our Lady of Pity, our Lady of Grace, our Lady of Walsingham, &c.”

But now we are told of a most famous image—our Lady of Bolton, once in Durham Cathedral, which was then connected with a Monastery. A sickening account is drawn from an old writer, full of devout admiration of this most goodly spectacle.

“It was made to open with gems from the breast downwards. And within the said image was wrought the image of our Saviour, marvellously finely gilt, holding up his hands, and betwixt his hands, a large fair crucifix of Christ—the which crucifix was to be taken forth every Good Friday, and every man did creep unto it, that was in the Church—and every principal day, the said image was opened, that every man might see pictured within her, the Father, the Son, and the Holy Ghost, most curiously and finely gilt; and both the sides within her were finely varnished with green and flowers of gold, which was a goodly sight for all the beholders thereof.”

Such was “Our Lady of Bolton.” A more profane enormity was never set up in the house of God. It was this very Image, with others, of which Cranmer speaks by *name*, and with zealous indignation:

“They kissed their feet devoutly; and to them they offered candles and images of wax, rings, beads, gold and silver abundantly. And because they that so taught them had thereby great commodity, they maintained the same with feigned miracles and erroneous doctrine, teaching the people that God would hear their prayers made before this image rather than before another image. Seeing therefore it is an horrible idolatry to worship the sun, which is a most goodly creature of God; let every man consider how *devilish idolatry* it is, to worship our own images, made by our own hands.”¹

Such is the language of one of those “our old martyrs who rather than they would once kneel or offer

¹ Cranmer's Catechism; on First Commandment.

up one crumb of incense before an image, suffered most cruel and horrible deaths.”¹

But how speaks the organ of Oxford Divinity of this hideous development of the genius of Romanism? Words of loathing, surely the heart of a Clergyman of the Church of England cannot smother. Let us hear!

“*Much there was* (in the ancient Churches of England) *which sober piety cannot sanction.*”²

But is this all? Yes—every syllable of the censure! Human ingenuity could not have invented less. Entire silence would have been more severe. But even this pin-mark is too severe a wound without some healing balm. “*Much there was which sober piety cannot sanction; but* (adds the indulgent apologist) *let us not forget what was holy and religious on account of INCIDENTAL CORRUPTIONS.*” Here the subject is dropped, on the principle, it would seem, of “*least said soonest mended;*” leaving us to the necessary conclusion, that all these hideous forms of Antichrist, these diversified tools of an abominable idolatry, uniting “Christ with Belial, the Temple of God with idols,” was only an *incidental* thing, nothing to be charged to the legitimate tendency or systematic patronage of Romanism; only *incidental*, and of little consequence, compared with “*all that was holy and religious*” in the essential working of the system. Where shall we find in these authors such kind apologies for that system of doctrine, and that way of preaching Christ—the way of “a large portion” of the most devoted, most spiritual, most

¹ Homily against Peril of Idolatry.

² British Critic No. 50, p. 381.

useful Clergy of the Church of England—the way called Ultra-Protestant? We hear nothing of *incidental* evil in that connection. Corruption there is in-bred, essential, systematic. To be “*holy and religious*” under that system is *incidental*. While to worship profane representations of the Trinity and of the Virgin in images of wood, and paint, and gilding; images disgusting to delicacy, as well as odious to piety, is an incidental corruption, with which we should deal tenderly, because of so much that was holy and religious connected with it. To preach *Imputed* righteousness for Justification before God—to teach that “*it is not by the inhesion of grace in us, but by the imputation of righteousness to us, that we are justified*”—that “*we cannot be accounted righteous but by Christ’s righteousness imputed to us*”¹—this, says Mr. Newman, is “a real corruption, a bondage to shadows—the gift of the law—not of grace, a tyrannical system which promises liberty, but conspires against it—which feeds us on shells and husks,” instead of upon Christ. It is “another Gospel.” “*Away with it!*” exclaims the indignant of reprobation of Mr. Newman. Alas! that we could see a little more in these writers of such indignation against the manifold and deep-seated corruptions of that Church, which our Homilies call emphatically “*the idolatrous Church.*”² Do they feel constrained to endeavour to cleanse from the Temple, as a monstrous profanation, the preaching of Justification by Imputed Righteousness only, and will they not,

¹ Beveridge on the Articles, pp. 307, 308.
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² Against Peril of Idolatry,

with at least equal zeal, drive out, with the knotted scourge of their indignation, those who turn the House of Prayer into a den of idols? Will they not partake in the spirit of their own Church, "purged from dumb idols to serve the living God," as she exclaims against the Papacy to which she was once in that bondage: O worldly and fleshly wisdom! ever bent to maintain the inventions and traditions of men by carnal reason, and by the same to disannul or deface the holy ordinances, laws and honour of the Eternal God." "Away for shame with these coloured cloaks of idolatry, of images and pictures to teach idiots, nay to make idiots and stark fools and beasts of Christians!"¹

But why should we be unprepared for strange evidence of extreme tenderness in these writers toward corruptions, which filled our Cranmers and Hookers and Jewels with loathing, when in the "Remains" of one of the writers of the Oxford Tracts, edited by some of the others, "because of the *extreme importance* of the views to which the whole is meant to be subordinate"²—and edited too without the least hint of disapprobation of any part, we read such passages as the following: "I think people are injudicious to talk against Roman Catholics for worshipping of Saints and honouring the Virgin and Images, &c. These things *may perhaps* be idolatrous, I cannot make up my mind about it."³ Again, "As for the Reformers, I think worse and worse of them. Jewel was what you would call in these

¹ Homily against Peril of Idolatry, P. iii.
mains.

³ Rem. vol. 1, p. 294.

² Preface to Froude's Re-

days, an irreverent dissenter: his Defence of the Apology, disgusted me more than almost any work I ever read.”¹ Again, “Really I hate the Reformation and the Reformers, more and more.”

Such is language out of a book, and characteristic of a book, which belongs, of right, to the documents in evidence of the nature of Oxford Divinity, and of its influence in begetting a taste and sympathy and general character in accordance with those of the Church of Rome. We cannot leave it till we have invoked the spirit of the devout and faithful Bishop Hall, to come forth and rebuke it.

“Sooner may God create a new Rome, than reform the old. Yea, needs must that Church put off itself and cease to be what it is, ere it can begin to be what it once was. Rome may be sacked and battered, as it hath often been, by military forces; but purged by admonitions, convictions, censures, it will never be. Only this one thing which God hath pro-

¹ Remains, 1, 377, 380.

It may perhaps explain some of Mr. Froude's disgust at Jewel's *irreverence*, &c., to remember that this able Apologist of the Reformation is supposed to have written the Homily against the Peril of Idolatry from which we have just quoted—and which tramples down in such just abhorrence the kind dubiety of Mr. Froude as to the worship of graven images. That “irreverent dissenter” was the Patron of Hooker. The Church would probably not have had her Hooker, had she not been blessed with a Jewel. The former, styled by Bishop Goodwin, *Theologicorum Oxonium*, the Oxford of Divines, as Athens was called “the Greece of Greece,” was of a different opinion from Mr. Froude, as to his Patron's merits—even that “*he was the worthiest Divine that Christendom had bred for some hundreds of years.*—Eccl. Pol. b. ii. § 6. It would perhaps have shaken, a little, Mr. Froude's confidence in his own judgment, had he remembered that the Biographer of Dr. Jackson counts it a high praise of that learned writer to compare him with “the invaluable Bishop Jewel.” Le Bas, speaking of the Apology, says: “No man on earth was more consummately qualified than Jewel to render this good office to the Church.”

mised we do verily expect; to see the day when the Lord Jesus, shall with the breath of his mouth, destroy this *lawless man*, long since revealed to his Church; and by the brightness of His glorious coming, discover and despatch him. Not only in the means and way, but in the end also, is Rome opposite to Heaven. The Heaven shall pass away by a change of quality, not an utter destruction of substance. Rome by destruction, not by change.”¹

CHRISTIAN HOLINESS.

It was well said by the divines in the Council of Trent that when Luther wanted to destroy Indulgences, the Romish doctrine of Penances, of the Justifying efficacy of the Sacraments, Authority of Priests, Purgatory, Sacrifice of the Mass, and all other Romish “remedies for the remission of sins,”

¹ Bishop Hall’s Works (No Peace with Rome), 8vo. ix. pp. 73—75.

See a strong comparison between Romish and Heathen idolatry in Book V. vol. ii. of Jackson’s Works—especially c. xxvi, in which it is maintained that “*the worship which Satan demanded of our Saviour was the very same where-with the Romish Church worshippeth Saints.*”

The same strong writer, speaking of the covert devices by which Satan contrived to introduce idolatry into the Christian Church, says, “Now admitting a resolution in the great Professor of destructive acts, so to refine or sublimate his wonted poisons, as they might the more secretly mingle with the food of life: where can we suspect this policy to have been practised, if not in the Romish Church; whose idolatrous rites and service of Satan, in former ages, have been so gross, that if we had seen the temptation, unacquainted with the success, we should certainly have thought the great Tempter had mightily forgotten himself, or lost his wonted skill in going so palpably about the business; nor could any policy have so prevailed against God’s Church, unless it had been first surprised with a lethargy, or brought into a relapse of heathenish ignorance. And what branch of implanted superstition can we imagine in any son of Adam which may not sufficiently feed itself with some part or other of the Romish Liturgy, or with some customs by that Church allowed, concerning the *Invocation of Saints*, the *Adoration of reliques*, or *Worship of Images.*”—Vol. i, p. 934.

"Justification, by Faith only, seemed to him a good means to effect this." "Therefore, by a contrary way," (it was argued in the Council) "he that will establish the body of the Catholic doctrine must overthrow this heresy of Justification by faith only."¹

Both were right. It was Justification by faith that went into the temple of the Lord, after Romish corruptions had turned it into a market-house of Masses, Indulgences, Relics and "slaves and souls of men," and overturning the tables of the money-changers and the shrines of images, drove out "the merchants of the earth," and said "make not my Father's house a house of merchandize." None of these profane intrusions into the sanctuary of God can stand the stern rebuke of that doctrine. Like Dagon before the Ark, they fall on their faces confounded, and their arms and heads are cut off. Justly did the Fathers of Trent begin their work by casting out this, as the first step to the bringing back of the whole host of their ejected "remedies for the remission of sins." All these must return, in substance, if not in name and form, when, for the true Gospel doctrine of Justification, that of Rome is preached. We have seen such results most impressively in the showing of this Chapter. With the return of Justification, by Inherent righteousness, has come back the Romish Doctrine of the Nature and Office of Faith; of the *opus operatum* of the Sacraments; of Baptismal Justification; of Original Sin; of Mortal and Venial Sins; of Sin after Baptism; with most evident and lamentable leanings, to say the least, towards the whole array of Romish Purgatory, Invo-

¹ Father Paul's Hist. p. 190.

cation of Saints, Prayers for the Dead, Multiplication of Sacramentals and of all external pomp and parade in Church services; Transubstantiation, Miracle-working, &c., &c.

“The tree is known by its fruits.” We saw the tree first in its root and trunk; and we have now seen it more fully in its branches and products.

Now it is difficult to suppose that all this agreement with Romanism can exist without a corresponding effect upon *the general views and tastes and sympathies of those so conformed, in reference to the whole Christian walk and character*. All this we take to be strikingly indicated in the following passage of Dr. Pusey’s Tract on Baptism.

“We should at once admit that whole bodies of men in the Church of Rome had arrived at a *height of holiness, and devotion, and self-denial and love of God*, which, in this our day, is rarely to be seen in our Apostolic Church; yet we should not for a moment doubt that our Church is the pure Church, although her sons seem of late but rarely to have grown up to that degree of Christian maturity which might have been hoped from the nurture of such a mother; we should not think the comparative holiness of these men, any test as to the truth of any one characteristic doctrine of the Church of Rome; we should rightly see that the holiness of these men was not owing to the distinctive doctrines of their Church; but that God had ripened the seed of holiness in their hearts, notwithstanding the corrupt mixture with which our Enemy had hoped to choke it; we should rightly attribute the apparent comparative failure among ourselves in these times, not to our not possessing the truth, but to our slothful use of the abundant treasures which God has bestowed on us. They hold the great Catholic truths of our Creeds, and much of the self-discipline (as fasting) or means of grace (as more frequent prayer) which modern habits have relinquished; and these have brought their fruit.”¹

¹ Pusey’s Tract on Scriptural Views of Baptism, p. 11, 12—Am. Ed.

Thus is the holiness of the “pure” and “Apostolic Church” of England, whose doctrines and institutions these writers profess to regard as the old path—the *Via Media*, placed in such dishonourable, and assuredly most untrue comparison with that of a Hierarchy in which, according to the English Church, interpreting the Scriptures, “*Antichrist sitteth*”—“that Man of Sin; a Church which makes traditions of men paramount to the Word of God; which has dared to add uninspired books to the Canon of Holy Scripture; which destroys the Gospel doctrine of salvation by faith, and teaches human merits for the Justification of sinners before God; which changes the nature of *Original Sin*, and makes a great part, and many of the worst, of *actual sins*, *venial*; which teaches that the mere fear of punishment, called “*attrition*,” when united with the Sacrament of Penance, is a substitute for true *contrition* of heart; which preaches indulgences, works of supererogation, the intercession and invocation of Saints, and Purgatory; which sells Masses for the dead; dishonours the *one great sacrifice for sin* by making a propitiatory sacrifice of Christ in the daily Mass, offered by every Priest; which destroys the Sacrament of the Eucharist, by denying one half of its outward part to the laity, and by paying it idolatrous worship degrades the remainder; which teaches her people to be worshippers of Images, Relics, Pictures of Saints and Angels, elevating the Virgin Mary to a rivalship, in honour, with Christ; turning the Temple of the living God, into a den of idols, and filling it with “the abomination that maketh desolate.”

This which our Reformers called, “*the Mother of*

Abominations," the "Babylon" of the Revelations, and which that book declares "has become the hold of every foul spirit, and a cage of every unclean and hateful bird," so that "a voice from heaven" cries "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues;"¹ this, in the view of these modern Reformers, is the Church so far beyond comparison in the holiness of her people!

What kind of holiness then, we must ask? Turn back to the extract from our author and see—"Whole bodies of men."—This of course can mean nothing else than *corporate religious bodies*, *Monastic* bodies. Then this eminent holiness of the Church of Rome is to be found in her Monasteries, among her Monks! Of course then, we are to look for this eminent holiness not where Romanism in its *developments*, is modified by surrounding Protestantism; but in those countries where the Reformation has not reached it; where Monastic Bodies flourish in all the glory and holiness of those days of Monastic peace, when the sound of the trump of Luther had not yet broke upon the silence of the cell, or disturbed the quiet of the Litany of St. Mary. We must go then to the Monks of Italy, and Spain, and Portugal, and see them as they were before the Council of Trent, in order to find those "*bodies of men* in the Church of Rome," who had "arrived at a height of holiness and devotion, and self-denial, and love to God, which in this our day is rarely to be seen in our Apostolic Church." And what caused this eminent superiority,

¹ Rev. xviii. 2, 3, 4.

in spite of all the false doctrines of Romanism? What corrected the tendency of that "maze in which the Church of Rome doth lead her followers when they ask her the way to Justification?"¹ Dr. Pusey tells us, it was not any thing characteristic in doctrine, but, because, while the great doctrines of the Apostles Creed are held alike in Rome and England, "much of the self-discipline (as *fasting*,) or means of grace, (as *more frequent prayer*,) which modern habits have relinquished," has been retained in the Church of Rome.

Now, let the reader observe that this eminent holiness is ascribed not merely to *fasting and more frequent prayer*, but to *other means of grace relinquished by Protestants*, of which these are only specimens. But what other? Do we not retain the Word, the Sacraments, Private and Public Prayer? Pray what are those other means of grace so productive of holiness? We know of none in the Scriptures. But they are retained, according to Dr. Pusey, in the Romish Church, in the Monastic bodies, especially. *What can they be?* Dr. Pusey speaks with Reserve. Why does he not enumerate them? We desire to know the particulars of what will supply this deficiency of holiness among us. Who can doubt what he means? What is there which Protestants have relinquished but the Holy Water, the Auricular Confession, the Sacramental Penance, Extreme Unction, Anointing at Baptism and Confirmation, Praying for the dead, the use of Images, of Pictures, of Crosses, and the other holy "Catholic and efficacious

¹ Hooker.

signs," the frequent Crossing and Genuflexions and Salutations, and Ave Marias, and Masses, and Pilgrimages, the hair shirt and knotted whip of the Monastery? Some of these, at least, he must mean. The British Critic, as before shown, brings out his idea in reference to many of the above.

But, at any rate, Dr. Pusey ascribes the eminent holiness in the Church of Rome, to that more frequent praying and fasting which, he says, is relinquished among Protestants. What then is this more frequent praying?

Will Dr. Pusey hear, on this subject, a writer for whom is professed among his fellows and disciples, a special regard?

"Rome, (says Jackson,) is so besotted with the grapes of her own planting, that she knows not what abominations she commits, nor with whom. Like a harlot drunk in a common Inn, she prostrates herself to every passenger, and sets open all the temples of God, whose keys have been committed to her custody, that they may serve as common stews for satiating the foul souls of infernal spirits; whom she thither invites by solemn enchantments, as by sacrificing and offering incense unto Images. And finding pleasure in the practice, dreams she embraceth her Lord and husband, whilst these unclean birds encage themselves in her's and her children's breasts."¹ "The idolatry of Rome-Heathen, agrees with the idolatry of Rome-Christian, as the type or shadow with the body or substance."² "While I read these and other Litanies used by the Romish Church, I cannot but congratulate the wisdom and moderation of the Church wherein I was born and baptized, which hath so well extracted the spirit of primitive devotion from *the grossness of later and declining ages of superstition*. These admitted new Mediators unto their Liturgies, with as great facility as our Universities do students unto their Registers."³ "The Romish Church in her public Liturgy doth often give the reality of Christ's sovereign titles, sometimes the

¹ Jackson's Works, 1. p. 990.

² Ib. p. 1001.

³ Ib. p. 998.

very titles themselves unto Saints ; sometimes leaving not so great difference between the divine Majesty, or glorious Trinity, and other celestial inhabitants, as the heathens did between their greater and lesser gods.”¹

Of that part of the Romish Liturgy which is used for persons in the agony of death, the same writer says:

“To censure this part of their Liturgy as it deserves, it is no prayer but a charm, conceived out of the dregs and relics of Heathenish idolatry which cannot be brought forth without blasphemy, nor be applied to any sick soul without sorcery.” “The Church of Rome,” (continues this writer, one of those who fought side by side with, Andrewes, and Hall, and Usher, not “*mincing* as they went,”) “compasseth sea and land, and rangeth through all the courts of the great King’s dominion, with gifts in her hand to entice, with the sacrifice of praise and hymns in her mouth to enchant, the chaste and loyal servants of the Lord unto her lust. And prostrates herself, *evening and morning, all the hours of day and night*, unto carved Images of both sexes ; with whom her Lord and husband hath so strictly forbidden her familiarity. And yet, in her pride and cunning, she presumes she is able to blear that all-seeing eye—if she have but leisure to wipe her lips with this distinction *I did kiss* thy servants—only with kisses of *dulia*, not with *latria*.”—(p. 989.)

Bishop Beveridge gives us a view of the holiness of those “whole bodies in the Church of Rome,” especially in connection with their many prayers and fastings :

“This hath been the ruin of many souls. As our Saviour plainly sheweth ; when speaking of the severe sect of the Pharisees, he saith that *when they had made any Proselyte* ; that is, turned a Publican, or an harlot, or some such wicked Person, to their austere and superstitious way of living, they made him ten times more a child of wrath than themselves. Yet this is what is so much mistaken for conversion amongst us ; yea, and amongst the Papists too, who speak and boast much of such kind of converts as these ; who

having lived many years in gross sins" (*Sin after Baptism*,) "afterwards being weary of them, to make satisfaction as they think for their former lives, undertake some tedious pilgrimage, or else enter into a Monastery, and there spend the rest of their time in Whippings and Scourgings, in a constant repetition of so many *Pater Nosters* and *Ave Marias* every day. And this is what the Papists call Religion. And therefore these Houses (Dr. Pusey's "whole bodies") are called Religious Houses; these Orders, Religious Orders; and such persons, Religious Persons—whereas a man may do all this and yet be as far from God as ever. What cares He for the scourging of our bodies? It is the mortification of our lusts which he calls for. Neither doth he matter all the Sacrifices and Oblations that you can make him, so much as one sincere act of Obedience to his Laws."—Beveridge's Sermons, No. 85,—also, No. 88.

If the good Bishop does thus characterise the "*many prayers* and other means of grace which Protestants have relinquished, but the Romish Church has retained, he also speaks of the *fasting* mentioned by Dr. Pusey, as accounting partly for her superior holiness. He is urging a true Fast in Lent, and explains his meaning by saying, "*Not as the Papists, who, abstaining from nothing but Flesh, and using all sorts of other the most delicious Food and Wine, do rather feast than fast in Lent.*"—Sermons, No. 87. Again, "*Not fasting on Fish and Wine and Sweetmeats as the Papists do.*"—No. 88.

But the Jesuit with whom Bishop Stillingfleet reasoned, had made precisely such an assertion of the eminently superior holiness of the Church of Rome, that we have now from Dr. Pusey; to which the learned Prelate thus replied:

"Doth it lie in the service of your Religious Votaries? For that is the great part of the conspicuous piety of your Church. But is this indeed the bright sunshine of your Church, that there are so *many thousands of both sexes who tie themselves by perpetual vows, never to be dissolved by their own seeking*, (and therefore doubtless

pleasing to God, whether they are able to keep them or no,) *and these pray* (if they understand what they say,) *and sing Divine Hymns day and night, which you say is a strange and unheard of thing among Protestants?* What, that men and women (though not in Cloisters,) pray and sing Hymns to God? No, surely. For as the devotion of our *Churches* is more grave and solemn, so it is likewise more pious and intelligible. *You pray and sing*, but how? Let *Erasmus* speak, who understood your praying and singing well. *Cantiuncularum, clamorum, murmurum ac bomborum ubique plus satis est, si quid ista delectant Superos.* Do you think those prayers and hymns are pleasing to *God*, which lie more in the throat than the heart? And such as have been wise and devout men among yourselves have been the least admirers of your mimical, uncouth, and superstitious devotions; but have rather condemned them as vain, ludicrous things; and wondered (as *Erasmus* said) what they thought of *Christ*, who imagined he could be pleased with them. Are these then the glorious parts of your devotions, your *prayers and hymns*? If this be the only excellency of your devotion, how much are you out-done by the ancient *Psalliani* and *Euchitæ*, that spent all their time in prayer, and yet were accounted *heretics* for their pains? Still *you pray and sing*; but to whom? to *Saints* and *Angels* often, to the *Virgin Mary*, with great devotion, and most solemn invocations; but to *God* himself, very sparingly in comparison. If this then be the *warm sunshine* of your devotions we had rather use such, wherein we may be sure of *God's* blessing; which we cannot be in such Prayers and Hymns which attribute those honours to his creatures, which belong wholly to himself.

But you *not only sing and pray*, but can be very *idle* too; and the number of those men must be called *Religious Orders*, and the *Garment of the Church* is said by you to be embroidered by the variety of them. And are these indeed the ornaments of your *Church*, when those who had any modesty left were ashamed of them, and called loud for a *Reformation*? Those were indeed such *gardens* wherein it were more worth looking for *useful* or *odoriferous flowers*, (as you express it,) than for *Diogenes* to find out an honest man in his crowd of citizens. Therefore the main things we blame in the Monastic Institutions, are the great degeneracy of them in all respects from their Primitive *Institutions*, the great snares which the consciences of such as are engaged in them, are almost continually exposed to, the unusefulness of them in their multitudes

to the *Christian* world, the general unserviceableness of the persons who live in them, the great debaucheries which they are subject to and often over-run with ; and if these be the greatest ornaments of your *Church's Garments*, it is an easy matter to espy the *spots* which she hath upon her."—Stillingfleet's Grounds, p. 336.

Such then is the Church to which, say our Oxfordists, "there will ever be a number of *refined and affectionate minds*, who, disappointed in finding full matter for their devotional feelings in the English system, *as at present conducted*, will, through human frailty, betake themselves."¹

We have seen that the horrible evils which the old Champions of Protestantism, whom we have just quoted, so strongly exhibit in the devotional character and personal holiness of the mass of Romanists, such as idolatrous Invocation of Saints and worship of Images, &c. are called, in Oxford writings, only "*uncatholic peculiarities*," "*incidental corruptions* ;" "*practical grievances*." Now, to these expressions, and all else that we have seen, put the following Oxford-account of the comparative departure from primitive religion, in the Romish, and Protestant Churches.

"That a certain change in objective and external religion has come over the Latin Church, we consider to be a plain historical fact—a change indeed not so great as common Protestantism, for that involves a radical change of inward temper and principle, as well, as indeed its adherents are sometimes not slow to remind us ; but a change sufficiently startling to recall to our minds, with very unpleasant sensations, the awful words, "Though we or an angel from heaven, preach any other gospel unto you than that you have received, let him be accursed."²—Brit. Critic, No. 53.

¹ No. 71, of Tracts, Am. Ed. vol. iii. p. 4.

² Archbishop Laud with all his tendencies to a Romish externalism in the Church, would have told these Apologists for Popery, that *there are not only doctrinal errors in that system, but such as most manifestly endanger salvation*. See Relation of a Conference, &c., p. 147.

So then the departure from primitive truth in the Church of Rome is only as to *external* matters—while that in common Protestantism, i. e. among the Ultra Protestants who, Dr. Pusey says, include a large portion of the clergy of the Church of England, is *radical*, a change of *principle*, a change which is most seriously threatened, at least, with the anathema pronounced by the apostle upon the preachers of a false gospel—the very *anathema*, with which the Church of Rome has invested it.

Now what, according to the Oxford Divines themselves are these certain *external* changes which religion has suffered in the Latin Church? We will take an account of some of them from Oxfordism itself. The following specimens are given by the writer of No. 71, of the Tracts, as fair examples of Romanism.

Romanism teaches that “the Mass is a sacrifice *not only commemorative of that of the Cross*, but also truly and properly propitiatory of the dead and the living,” in which there is “a true and real death or destruction of the thing sacrificed;” that “the servants of the Blessed Virgin have an assurance, morally infallible, that they shall be saved;” that “she can, not only entreat her Son for the salvation of her servants, but by her motherly authority command Him;” that her power, and that of her Son, “is all one, she being by Him, herself omnipotent;” that “she approaches the tribunal of divine Majesty, not asking, but commanding,—not a handmaid, but a Mistress.”—therefore the Church prays, ‘*Monstra te esse Matrem,*’ as if saying to the Virgin, supplicate for us after the manner of a command, and with a mother’s authority. Again, the Romish Church, “promises salvation to mere *Attrition*, (that is, sor-

row for sin arising from fear of punishment,) on the ground that real *Contrition*, (that is, hearty sorrow for sin, proceeding from the love of God, above all things, and joined with a firm purpose of amendment,) is to be found in very few; and hence deduces the necessity of an easier way for the salvation of men in general." Only objective, external changes!!

We have now seen the real value of the holiness prevalent in the Church of Rome, and of those means of grace for its promotion which she has been so wise as to retain, and Protestants are so foolish as to reject. We have seen especially the value of those means, and of their consequent fruits of holiness, in those "whole bodies," those monastic bodies in the Church of Rome, to which Dr. Pusey especially directs us. And to get a more correct view of the legitimate tendency of those means of grace and of the unmodified character of that holiness, we have gone, where, of course, Romanism would have us go, to countries where Protestantism has not interfered with the entire carrying out, and the full working of what we are led to suppose is the genuine, ancient Catholic system. And there we have seen, what Dr. Pusey calls in this connection, "the ripening of the seed of life in the heart"—there we have seen the sort of holiness, and that "height of holiness, devotion, self-denial, and love of God," which we are told "whole bodies of men in the Church of Rome have arrived at," and "which is rarely to be seen in the Apostolic Church of England."¹

¹ The following extravagant praise of Romish Monastic Institutions may well be noted here—taken from the Oxford writer in the *British Critic* No. 51.

"If we find ourselves obliged to acknowledge that, as it is the literal, so

We may now form some idea of the holiness on which the minds of these writers are set, and which they would introduce into the Anglican Church. We surely do not charge them with a desire to introduce the real depravity of morals and the awful idolatry which has been spoken of in the extracts we have given. Doubtless they would have purity of life and sincerity of heart. But we do charge them with views, and tastes, and sympathies, in regard to the real nature of Christian holiness, and the practical duties of godliness, which lead them to feel that, amid all the mummeries of Romanism, they are in a far more genial climate than that of a Protestant Church, and lead them to look with such extenuating tenderness upon all the corruptions, all the idolatries, all the horrid leprosies of Romish monastic institutions, where Romanism is most unwashed, as so little incompatible with genuine holiness, that, in

it is the truest and highest form in which obedience to the precept of perfection, of selling all that we have and taking up our cross, can be expressed—then let us not sully with affected candor and faint praise, what we have not courage to imitate—rather let us be thankful that such an exemplar and encouragement of our puny strivings has been vouchsafed to us.” The same writer, by way of illustrating the meaning of the phrase, “*austere life*,” and “how simple and unpretending *true Christian mortification is*,” gives the following examples of austere life and true Christian mortification, from St. Francis Borgia. “One day when his broth had by accident been made with bitter herbs, he ate it cheerfully without saying a word. Being asked how he liked it, he said, ‘I never eat any thing fitter for me!’ When others found out the mistake, and the cook in great confusion asked his pardon: ‘May God bless and reward you,’ said he, ‘you are the only person amongst all my brethren that knows what suits me best.’ When one would have had a bed warmed for St. Charles Borromeo, he said, with a smile, ‘The best way not to find the bed cold, is to go colder to bed than the bed is.’”—Br. Critic No. 51, p. 156. We have no objection to these traits of humble and amiable temper, but such pin-scratches of mortification are miserable illustrations of what is meant by “*come, take up the cross and follow me.*”

spite of them, and in consequence of such prayings and fastings as are there practised, and such other means of grace as the *unctions*, the *bowings*, the *penances*, the *crossings*, the *reverence for Saints' Days*, the numerous *sacramental signs of grace*, of man's making, united with the great disuse of all pretence of the preaching of the Gospel, and the substitution of the legends of Saints, there is in those monastic bodies a degree of eminent holiness rarely to be found in what, these writers believe to be, the most pure and apostolic of all Protestant Churches.

Let such views of holiness be spread ; let them be propagated into weaker minds, and entrusted to less prudent advocates ; let the irresponsible, those who are not specially interested to be circumspect, because not the heads of the school, be charged with the carrying out of such views ; let the ignorant get hold of them and the imaginative, then what sort of practical holiness will ensue ! what leprosy will spread !

In the present leaders, the direct tendency of such views may be so restrained by better things, within and without, so hedged in by previous education, and associations, and antagonist views, and surrounding circumstances, as never to proceed to any such lengths ; but with other hearts, another generation of disciples, under a more advanced state of Oxfordism, in the public mind, a more developed organ of veneration for "*the intrinsic majesty and truth* which remain in the Church of Rome, amid its corruptions ;" with a greater heat from *without* uniting with the present *bottom* heat, in the forcing, bed of Oxfordism, where have we any security ? The earth is full of seeds which have never germinated. Give

them light, and air, and sun, and your garden will be over-run with weeds. Many a man professes entire renunciation of doctrines, to which his system directly tends, and of practices of which his principles and frame of mind contain already the swelling germ and essence. Hazael said, with sincere indignation, "*Is thy servant a dog, that he should do this great thing!*" But the germ of the horrible thing was in him, nevertheless, and only waited the exciting cause to spring forth—and soon he *was* the dog, and *had done* it, and *was well satisfied with the deed*. There was a time with the Church of Rome, when, had some Elisha "settled his countenance stedfastly until he was ashamed, and wept" at the foresight of her corruptions, and predicted what she would be guilty of, she would have exclaimed, with equal indignation and sincerity, *Am I a dog, that I should ever be so defiled?* But then even, the spirit and tendency were in her, and strong; and now she glories in her shame.

"As Original Sin is the Root; while any particular actual sin is nothing more than a branch springing out of that Root, visible from invisible, operative from dormant; so the Doctrine of Man's Justification, *by his own inherent righteousness*, is similarly the Principal, while every errant, and visible, and active peculiarity of Popery, practice from theory, development from speculation, is ultimately nothing more than a derivative accessory. In short, the result of the Anglican Doctrine, or rather, the perfectly harmonizing result of the Reformed Doctrine is to make CHRIST ALONE, in full-orbed glory, and in undivided meritoriousness, the Saviour of sinful man;

while the whole drift and object and necessary tendency of the Romish doctrine, so unhappily taken up by Mr. Knox, (we add, by Dr. Pusey, Mr. Newman, &c.) as Scriptural verity, however speciously disguised, and decently wrapped up in distinctions which distinguish not, is to make Church and Priest, and Sacraments, and Saints, and Purgatory, and Extreme Unction, and Pilgrimage, and Penance, and Ordinances, and Notions without end and without measure, in a word, Miserable Man's own Self-Meriting Righteousness, a college of Saviours, if not avowedly supercessive of Christ, yet, to say the least, concessive with him."¹

TRADITION.

We have reserved all that we have now to say about the Oxford error of Tradition for this place, because, though, *theoretically* it would seem to be a starting point for all the errors of doctrine, we regard it as in practice one of the last adopted. The sinner first says in his *heart* there is no God, and then he goes to hunt after arguments in support of his atheism. So the Romish Church first declined into great errors, and got upon a downward current to more and more, and then invented her doctrine of Tradition for a defence. So it is with Oxfordism. Its doctrine of Tradition is not practically the source of all its other peculiarities, but its wall of protection for them against the Scriptures. The need was first felt, and then the *cordon sanitaire* was drawn.

¹ Faber's Prim. Doc. of Justific.

Into the argument against the views and uses of Tradition, as developed in this divinity, we have no room, nor is it consistent with our plan, to enter. We are only shewing developments. That Oxfordism is throwing itself into the same defence, as Romanism, for the same purposes, in maintenance of the same errors, we will be content with such evidence as may appear from the following extracts from the late Charge of the Bishop of Calcutta, the well known and apostolic Daniel Wilson. First, however, let a general idea of what was thought of the comparative authority of the Scriptures and the Fathers, by the Reformers of the Anglican Church, be taken from the following extract out of the Conferences between Bishops Ridley and Latimer, while in prison, "for the testimony of Jesus."

"But what (said Latimer,) is to be said of the Fathers? How are they to be esteemed? St. Augustine answers, giving this rule also, that we should not, therefore, think it true, because they say so, though they ever so much excel in holiness or learning; unless they are able to prove their saying by the Canonical Scriptures, or by a good probable reason; meaning that to be a probable reason, as I think, which orderly follows upon a right collection and gathering out of the Scriptures.

"Let the papists go with their long faith, be you contented with the short faith of the saints, which is revealed unto us in the written word of God. Adieu to all Popish fantasies, Amen. For one man, having the Scripture and good reason for him, is more to be esteemed himself alone, than a thousand such as they, either gathered together, or succeeding one another.

"The Fathers have both herbs and weeds, and papists commonly gather the weeds and leave the herbs. And the Fathers speak many times more vehemently—in sound of words, than they meant indeed, or than they would have done, if they had forseen what sophistical wranglers would have succeeded them.

Bishop Wilson thus earnestly warns the clergy of his vast and most interesting Diocese—

“It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should really have the fundamental position of the whole system of Popery re-asserted in the bosom of that very Church, which was reformed so determinately three centuries since from this self-same evil, by the doctrine, and labours, and martyrdom of Cranmer and his noble fellow-sufferers.

“What! are we to have all the fond tenets which formerly sprung from the traditions of men re-introduced, in however modified a form, amongst us? Are we to have a refined transubstantiation—the Sacraments, and not faith, the chief means of salvation—a confused and uncertain mixture of the merits of Christ and inherent grace in the matter of justification—remission of sins, and the new creation of Christ Jesus, confined, or almost confined, to Baptism—perpetual doubt of pardon to the penitent after that Sacrament—the duty and advantage of self-imposed austerities—the innocency of prayers for the dead, and similar tenets and usages which generate ‘a spirit of bondage’¹—again asserted amongst us? And is the paramount authority of the inspired Scriptures, and the doctrine of the grace of God in our justification by the alone merits of Jesus Christ, which reposes on that authority, to be again weakened and obscured by such human superadditions; and a new edifice of ‘will-worship,’ and ‘voluntary humility,’ and the ‘rudiments of the world,’ as the Apostle speaks, to be erected once more in the place of the simple Gospel of a crucified Saviour?

“My language is strong, my Reverend Brethren, but I think you will agree with me that it is not too strong for the occasion. You shall judge for yourselves. I select as a specimen of the whole system, and what forms its basis, so far as I can understand, a passage from the Sermon on Tradition, by the amiable, learned and accomplished Professor of Poetry in the University of Oxford.

¹ “I confine myself to topics of which no dubious intimations have been given. I say nothing of what may possibly follow—the prohibition of the unfettered use of the Scriptures—purgatory—the veneration of relics—prayer to the Virgin Mary—the intercession of Saints—works of supererogation—monastic vows—the celibacy of the Clergy, &c. &c.

“ ‘ With relation to the supreme authority of inspired Scripture,’ says the Professor of Poetry, ‘ it stands thus—Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of faith, Tradition the witness of it; the true creed is the Catholic interpretation of Scripture, or scripturally proved Tradition; Scripture by itself teaches mediately, and proves decisively; Scripture and Tradition taken together are the joint rule of faith.’ ”

“ So then, Tradition is the primary, and Holy Scripture the secondary teacher of divine truth—so then we are to search the inspired Word of God, not as the one authoritative, adequate rule of faith, but as the document of what this Tradition teaches—we are to study the Scriptures, not in order to ascertain simply God’s revealed will, but to prove Tradition by Scriptural evidence—and the standard of revelation is no longer the Bible alone, that is, the inspired Word of the Eternal God in its plain and obvious meaning, but ‘ Scripture and Tradition taken together are the joint rule of faith.’ ”

“ All this is surely sufficiently alarming; but it becomes incomparably more so, when we learn with what latitude the word Tradition is understood. It includes, as we gather from the other repeated statements of the learned author, ‘ unwritten as well as written’ traditions, ‘ certain remains or fragments of the treasure of Apostolical doctrines and Church rules;’ in other words, an oral law, ‘ independent of, and distinct from the truths which are directly Scriptural;’ which traditions are to be received ‘ apart from all Scripture evidence, as traditionary or common laws ecclesiastical.’ So that it appears that **SCRIPTURE, AND UNWRITTEN, AS WELL AS WRITTEN TRADITION, ARE, TAKEN TOGETHER, THE JOINT RULE OF FAITH.** ”

“ I appeal to you, Reverend Brethren, whether we have not here a totally FALSE PRINCIPLE asserted as to the Rule of Faith. I appeal to you, whether the very reading of this statement is not enough to condemn it. I appeal to you, whether the blessed and all-perfect Book of God, is not thus depressed into a kind of attendant and expositor of Tradition. I appeal to you, whether this is not to magnify the comments of men above the inspired words of the Holy Ghost. I appeal to you, whether this is not to make Tradition an integral part of the canon of faith, and so to undermine the whole fabric of the Reformation, or rather of ‘ the glorious Gospel of the blessed God,’ which that Reformation vindicated and affirmed.

“I am as far as possible from supposing that the various pious and learned authors, to whose sentiments, and especially one of them, I am alluding, have any such intention. I am sure they have not. But the tendency of the system is not in my view the less dangerous. Such will and must be, I think, the general effect of its diffusion amongst a multitude of young divinity students, with comparatively little experience, and too apt to follow the new theories of popular and distinguished persons.

“And wherefore this deviation from our old Protestant doctrine and language; why this false principle; why this new school, as it were, of Divinity? Ancient testimony in its proper place, who had undervalued? The dignity and grace of the Sacraments, who had denied? The study of primitive antiquity, who had renounced? The witness of the early Fathers, who had disparaged? Wherefore weaken, then, by pushing beyond its due bearing, the argument which all writers of credit in our Church had delighted to acknowledge?

“The testimony of the Apostolical and primitive ages, for example, to the genuineness, and authenticity, and Divine inspiration of the Canonical Books of the New Testament, as of the Jewish Church to those of the Old, who had called in question? Or who had doubted the incalculable importance of the witness of the universal ancient Church at the Council of Nice, to the broad fact of the faith of the whole Christian world, from the days of the Apostles to that hour, in the mysteries of the adorable Trinity and of the Incarnation, as there rehearsed and recognized. Or who called in question the other matters of fact which are strengthened by Christian antiquity, as the Divine authority and perpetual obligation of the Lord’s Day—the institution and perpetuity of the two, and only two Christian Sacraments—the right of the infants of the faithful to the blessings of holy Baptism—the Apostolical usage of Confirmation—the permanent separation of a body of men for sacred services—the duty of willing reverence from the people for them—the threefold rank of Ministers in Christ’s Church—the use of Liturgies—the observation of the festivals of our Lord’s birth, resurrection, ascension, and gift of the Holy Ghost—with similar points; to which may be added, their important negative testimony to the non-existence of any one of the peculiar doctrines and claims of the modern Court

and Church of Rome. These and similar facts we rejoice to acknowledge, as fortified by pure and uncorrupted primitive tradition or testimony.

“We rejoice also to receive, with our own Protestant Reformed Church, the universal witness of the Catholic Fathers and ancient Bishops, expressed in the three Creeds, as a most important method of guarding the words of revelation from the artful ambiguities of heretics, and as rules and terms of communion; just as we acknowledge our modern Articles, Liturgy, and Homilies for the same purpose. We rejoice again in tracing back almost the whole of our sublime and Scriptural Liturgy to a far higher period than the rise of Popery—to the Primitive ages of the Church in our own and every other Christian country. We thus admit, in its fullest sense, for its proper ends, the rule of Vincentius Lirinensis—*Quod semper, quod ab omnibus, quod ubique traditum est.*”

“And we receive such tradition for this one reason—because it deserves the name of **JUST AND PROPER EVIDENCE**. It is authentic testimony. It is a part of the materials from which even the external evidences of Christianity itself are derived. It furnishes the most powerful historical arguments in support of our faith. It is amongst the proofs of our holy religion.

“But evidence is one thing; the rule of belief another. Not for one moment do we, on any or all these grounds, confound the history and evidences of the divinely inspired rule of faith, with that **Rule** itself. Not for one moment do we place Tradition on the same level with the all-perfect Word of God. Not for one moment do we allow it any share in the standard of revealed truth. Scripture and Tradition taken together are **NOT**—we venture to assert—‘the joint rule of faith;’ but ‘Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man; that it should be believed as an article of faith.’ And Tradition is so far from being of co-ordinate authority, that even the Ecclesiastical writers who approach the nearest to them, and are read in our Churches—which not one of the Fathers is—‘for example of life, and instruction of manners;’ are still, as being uninspired, not to be applied to establish any one doctrine of our religion.

“Against this whole system, then, as proceeding upon a **MOST**

FALSE AND DANGEROUS PRINCIPLE, and differing from the generally received Protestant doctrine, I beg Reverend Brethren, most respectfully to caution you. I enter my solemn protest against the testimony of the Fathers to any number of facts, being constituted a 'joint rule of faith.' I protest against their witness to the meaning of certain capital series of texts on the fundamental truths of the Gospel being entitled to the reverence only due to the authoritative Revelation itself. I protest against the salutary use made of the testimony of primitive writers by our Church, as a safeguard against heresy and an expression of her view of the sense of the Holy Scriptures, being placed on a level with the blessed Scriptures themselves—that is, I PROTEST AGAINST A MERE RULE OF COMMUNION BEING MADE A RULE OF FAITH.¹

¹ In the Appendix to his Charge, Bishop Wilson thus accurately and succinctly states the precise question between Oxford Divinity and its opposers, on the subject of Tradition :

"The question to be determined, is not whether the witness of the early Fathers to the facts of Christianity, is of the greatest importance—this is admitted. Nor is it the question, whether their testimony to the broad matter of fact, as to the faith of the universal Church at the Council of Nice, in the doctrines of the Holy Trinity and the Incarnation of our Lord, strengthens and sustains the interpretation of the orthodox Church in subsequent ages—all this we admit. Nor is it the question, whether our Church in her authorized formularies, especially in the three Creeds, makes this testimony a rule and term of Communion—this is most fully conceded. Nor is it the question, whether all the weight and influence which a sound criticism will ever give to writers situated like the Fathers, should be constantly granted them, especially where a consent of them can be shown—that is, where the *Quod semper, quod ubique, quod ab omnibus traditum est*, applies—this is cheerfully allowed.

"But the question is, Whether Scripture and Tradition, written and unwritten, taken together, are the joint rule of faith.—Whether Catholic Tradition comes first as the teacher of revealed truth, and Scripture comes next, to prove it.—Whether the true Creed is scripturally-proved Tradition, or Catholic tradition supported by the Scriptures.

The following plain declaration of sober truth, from Dr. Jackson, is well to the point.

"The second addition made by the Roman Church unto the ancient Canon of Faith, is a transcendent one, and illimited ; and that is, the making of ecclesiastical tradition to be an integral part of the Canon of faith ; the addition of unwritten tradition, as part of the infallible rule, doth undermine the structure of faith We reject ecclesiastical tradition from being any

“Yes you may rely upon it, Reverend Brethren, that this ‘joint rule of faith’ will never long consist with the simplicity of the Gospel. I speak with fear and apprehension, lest I should in the least degree overstate the case. I suspect not—I repeat, I suspect not—the Reverend and learned Leaders of the least intention or idea of forwarding the process which I think is in fact going on. But the plague is begun. A FALSE PRINCIPLE IS ADMITTED IN THE RULE OF FAITH, AND IS ALREADY AT WORK.

“Already an amplitude is given, as we have seen, to the word Tradition, which may include any thing and every thing, and therefore justly awakens our increased alarm. Already texts of inspired Scripture are weakened or contracted to the narrowest and most doubtful sense. Already are appeals made to documents which were superseded by the more purely evangelical formularies of our present Book of Common Prayer, with its Articles and Homilies, at the definitive settlement of our reformed Church; and a desire not obscurely expressed that our Reformation had retained more of the Traditionary model.

“All this is but too natural. The false principle will go on ‘eating as doth a cancer,’ if things proceed as they now do. The inspired Word of God will be imperceptibly neglected; and the Traditions of men will take its place. The Church will supersede the Bible. The Sacraments will hide the glory of Christ. Self-righteousness will conceal the righteousness of God. Traditions and Fathers will occupy the first place, as we see in the sermons of the chief Roman Catholic authors of every age, and Christ come next or not at all; and a lowered tone of practical religion will come in.

“The whole system, indeed, goes to generate, as I cannot but think, an inadequate and superficial, and superstitious religion. The mere admissions of the inspiration and paramount authority of Holy Scripture will soon become a dead letter; due humiliation before

part of the Rule of faith This unanimous tradition ecclesiastic, was not in those times held for any proper part of the Rule of faith I hope the same Scripture was (in Vincentius’ judgment,) a Rule of faith neither incomplete for its quantity, nor insufficient for its quality; a rule every day competent for ending controversies in religion, without the assumption either of tradition or decrees of Council, as any associates or homogeneal parts of the same rule.”

God under a sense of the unutterable evil of sin, will be less and less understood ; a conviction of the need of the meritorious righteousness of the incarnate Saviour, as the alone ground of justification, will be only faintly inculcated ; the operations of the Holy Ghost in creating man anew, will be more and more forgotten ; the nature of those good works which are acceptable to God in Christ, will be lost sight of ; and ‘another Gospel’ framed on the traditions of men will make way for an apostasy in our own Church, as in that of Rome—unless, indeed, the evangelical piety, the reverence for Holy Scripture, the theological learning, and the forethought and fidelity of our Divines of dignified station and established repute at home INTERPOSE BY DISTINCT CAUTIONS TO PREVENT IT—as they are beginning to interpose, and as I humbly trust they will still more decisively do.” Bishop Wilson’s Charge, 1838, pp. 58—76.

CHAPTER IX.

THE DOCTRINE OF OXFORD DIVINITY AS TO THE RIGHTEOUSNESS OF JUSTIFICATION, AND THE NATURE AND OFFICE OF FAITH, COMPARED WITH THAT OF THE ANGLICAN CHURCH.

Matter of mortification that such comparison is necessary—A general account of the doctrinal standards of the Anglican Church—Statement of the questions investigated in this Chapter—Arguments from the assertion of Dr. Pusey that the Article of Justification says nothing of what Justification consists in—The Articles xi, xii, and xiii—Exposition of the xi, from the Language of its Authors elsewhere—From its own peculiar precision as to the office of faith—Homilies quoted and expounded—Seven difficulties into which the Oxford doctrines are brought by the language of the Articles and Homilies—Each made use of as an evidence against the consistency of that Divinity with that of the Anglican Church.

It is indeed a matter of deep mortification that, at this late age of the reformed Church of England, we are called upon to show that her doctrine of Justification, so prominent in the controversies waged in the time of her emancipation from Romanism, so carefully defined and guarded against all possibility of mistake in her standard writings, and so long regarded by all as identical with that of all the Reformed Churches of Europe, is not substantially the same with the main doctrine of that very system of Romish error against which she protested so earnestly.

But so it is. The doctrine of this Oxford divinity, which we have seen to be just the Romish doctrine, boldly claims to be also the Anglican doctrine; the doctrine of the standards and standard divines, of the Anglican Church.

On this singular pretension, issue is now joined.

On no point of doctrinal confession are the declarations of the Anglican Church more full, more reiterated, or more earnest than that of Justification.

There is first, an Article, entitled, “*Of the Justification of Man,*” in which the doctrine is summarily declared in these words : “*We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own works and deservings.*” And then on the subject of “*our own works and deservings,*” as rejected from Justification, we have two more Articles ; the one entitled, “*Of Works done BEFORE Justification,*” which excludes them from all efficacy to make men meet to receive grace, or deserve it “*of congruity,*” because “*not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, and have the nature of sin ;*” the other, of “*Works which are the Fruits of Faith, and FOLLOW AFTER Justification ;*” declaring that though the necessary results of a lively faith, and pleasing to God in Christ, they “*cannot put away our sins.*”

Thus have three distinct Articles been expended on this subject.

But the Framers of our Confession were not content with this. They regarded the doctrine of “Justification, by which, of unjust, we are made just before God,” as “*the strong rock and foundation of Christian religion.*”¹ The history of all the subtle devices by which Satan had in every age endeavoured to undermine that “rock,” was before them.

¹ Homily of Salvation, Part ii.

The war, then at its height, with the corruptions of Romanism; the Council of Trent, then sitting and fulminating its Anathemas against the holders of the truth, secured their due remembrance of that history. It taught them the necessity of greater minuteness of declaration than was contained in the Articles above named. Homilies were therefore used for larger exposition. The Article on Justification refers the reader for a fuller view of the faith of the Church, to "*the Homily of Justification.*" The Homily entitled "*On the salvation of mankind, by only Christ our Saviour,*" is, by universal acknowledgment, the one referred to; though it is not known by what means, or when, its title was changed from that given in the Article. But this is not the only homiletic exposition bearing upon the subject. The doctrine of the Church on *Faith*, and also on *Good Works*, is essentially connected with that of Justification. We have therefore a standard Homily on each; so that there are three Homilies or Sermons, each in three parts, all asserted in our 35th Article to "*contain a godly and wholesome doctrine;*" "all of which together compose and make a treatise on Justification, and all of which are to be referred to for explaining the sense of the Church in her Article on that subject."¹

Now, with these combined and minute expositions, so remarkable for precision of language and perspicuity of illustration, formed too with particular reference to the very points on which errors have arisen, it would seem impossible that the sense of the Church should be mistaken.

But a recollection of the particular *models* and *men*, most referred to in the construction of these formularies, as well as of those particular *corruptions* of the truth against which they were aimed, if it may not make their meaning more obvious, will at least render it more emphatic and impressive.

Of the Articles which were framed in 1551, and which, on the subjects involved in this discussion, the changes in the reign of Elizabeth did not materially affect, "Archbishop Cranmer must be considered as the sole compiler."¹ Of the first book of Homilies, with which chiefly we are concerned in this work, the same Reformer is believed, by the best authorities, to have been the chief composer, as was Jewell of the second. But the Homilies on Salvation, Faith, and Good works, to which the Article of Justification is especially related, are without a question ascribed exclusively to Cranmer.² Now it is well known that a frequent correspondence on the most important matters of the Reformation was kept up between him and the continental Divines, especially Melancthon. The latter was particularly consulted on the subject of the Articles, and is known to have urged, for a model, the Confession of Augsburg.³ Hence the Articles of the English Church "chiefly derive their origin from Lutheran Formu-

¹ Soame's Hist. of the Reformation, vol. iii. 648. Strype's Life of Cranmer, b. ii. c. xxvii.

² Tomline's Elements of Theology, ii. 535. Soame, iii. 63. Todd on the 39 Art. pref. p. xi. Strype's Cranmer, b. ii. c. iii.

³ Strype's Life of Cranmer, b. iii., c. xxiv. A son of Justus Jonas, the friend and fellow-labourer of Luther and Melancthon, resided with Cranmer and seems to have been his chief medium of correspondence with the Lutherans.—*Lawrence's Bampton Lectures*, p. 210.

laries. Some of them are drawn from the Confession of Augsburgh, others from that of Wittemberg, known as the Saxon Confession, and professedly drawn up in strict accordance with that of Augsburgh.’¹ “The truth of the matter is, (says Le Bas,) that the English Reformers framed their Articles not as a wall of partition between Protestant and Protestant, but as a bulwark against the perversions with which the scholastic theology had disfigured the simplicity of the Gospel.—The only key therefore which can readily unlock the true sense of the Articles, is a knowledge, not of the opinions which afterwards rent the Protestant community into fragments,—but of the papal doctrines against which the main struggle of the reformers had been carried on from the very first.” “If any person could but sit down to the perusal of our Articles, in utter forgetfulness that Europe had ever been seriously agitated by the Calvinistic dispute, and with nothing in his mind but the controversy between the Reformed Churches and the Church of Rome, he would then clearly perceive that those Articles were constructed for the most part on the Lutheran system and principally as a rampart against the almost unchristian theology of the schools.”² This was emphatically the case as respects the doctrine now under consideration. Thus we have two very important auxiliaries, in case of any difficulty in understanding the precise meaning of our standard compositions on this subject. The writings of Luther and his associates,

¹ Soame, iii. p. 652.

² Le Bas’ *Life of Cranmer*. See also *Lawrence’s Bampton Lectures*; *Blunt’s Reformation in England*.

especially of Melancthon, together with the Augsburg Confession, which the latter composed, from materials prepared by Luther, are one of them. The doctrines of the Church of Rome, on the subject of Justification, are another, and not the least to be relied on.

Now there is no necessity of going into an investigation of the doctrine of the Church in reference to all, or many, of the particular points which, as we have showed, are embraced in Oxford Divinity. All depend upon two main questions, viz:

1. What is the righteousness whereby we are to be justified or made acceptable before God?
2. What is the mode or means by which that righteousness is applied?

On the settlement of these, hangs all the controversy.

The first is resolved into the following: Is the righteousness by which we are justified an *external* or *internal* righteousness? If the former, then it must be what is ordinarily called the righteousness of Christ's obedience unto death, accounted us, through faith; If the latter, then it must be the righteousness of a personal holiness, wrought in us by the Spirit of God. Oxford Divines assert the latter, and so does the Church of Rome. We assert the former, and so we contend (and till recently we did not suppose it could be doubted,) do the Articles and Homilies of the Anglican Church. So that the first question comes to this—viz:

Do the Articles and Homilies teach Justification by a righteousness *external*, as distinguished from such as is *in* the believer; in other words, the righte-

ousness which consists, not in *our* obedience to the Law, through the aid of the Spirit; but exclusively in the obedience of Christ, as our surety, and his death upon the cross?

The second question, as to *the mode or means of applying the righteousness of Justification*, may be divided into these two, viz :

1. Is faith represented as an *instrument*, and the *only* instrument, on the part of man, in his Justification before God?

2. While, as a living faith, it must work by love, and be productive of fruits of holiness, does it justify *on account* of these, its fruits and attendants, or through them, as instrumental, with itself; or does it renounce them, in its office as justifying, and renounce even itself, so far as it is a virtue, or work, within us, operating simply as the instrument or hand by which we embrace the righteousness of Christ?

The need of these questions will be easily perceived if the reader will keep in mind what we have shown to be the doctrine of Oxford Divinity, as to the nature and office of faith, viz.—that, before Baptism, it cannot justify, but is necessarily a dead faith and must itself be brought to Baptism to be made alive thereby and justified; and that it can be instrumental to Justification, only in that it brings us to Baptism, having no more concern in our first Justification, than Restitution, or any other similar moral act done before Baptism; that we are first Justified by Baptism, without a living faith; and then, in consequence of such Justification, our Faith becomes living and justifying. That even now, after Baptism,

it is justifying only as a *symbol and Representative* of Baptism, "*sustaining*" what has already been accomplished without its agency; and that in this mere sustaining office, its *peculiar* character as an *instrument* is only nominal, all other fruits of the Spirit having just as much instrumentality, and faith being mentioned above the rest merely because all others are included under it; so that it is a name for the whole complex of Christianity, as carried out in practical piety.¹

To prove that it is the doctrine of our Articles and Homilies, not only that we are justified only by the *external* righteousness of Christ, accounted unto us;

¹ It is not uncommon for those who would shrink from participation in the general system of Oxford Divinity, as to faith, and the constituent principle of Justification, to maintain nevertheless the same doctrine substantially, as to the union of all fruits of faith with itself, in its relative office of Justification. We refer to the representation of the office of faith, as if it were efficacious unto Justification, *not as a single act of the soul, by which we embrace Christ*, operating merely as the appointed *instrument* of participation in his righteousness, and justifying only because it lays hold on that righteousness; but as efficacious, because it is "*the root of all Christian virtues*," "the originating principle of love and every good work," and thus, in root and branch, the "*complex of Christianity*."

If this representation be correct, there is no propriety in saying that we are justified by *faith*, which there would not be also in saying that we are justified by "love, joy, peace, long-suffering," &c., by all those virtues of godly living which are "*the fruits of faith*," and which "*follow after Justification*."

Now that the word faith is sometimes used in the Scriptures for the sum of Christianity, we freely grant; that Justifying Faith is indeed the root of all Christian virtues, so that they "do all spring out *necessarily* of a true and lively faith," we consider a most necessary truth, exceedingly to be insisted on with every soul to whom the Gospel is preached. But that faith derives any of its justifying virtue from these fruits, which are not its life, but its evidences of life, we hold it of great importance to deny, and on the contrary, to maintain that, though *working by love*, as it must if living, faith is effectual for justification, simply as an act of embracing Christ, in all his offices, and benefits, and requirements, whereby the sinner lays hold of his promises and puts on the garment of his justifying righteousness. To some it may seem that the difference

but that faith is the only instrumental means, on man's part, of his partaking in that righteousness, and that, in its agency, *as the only instrument*, it acts not as including, but as renouncing the co-operating instrumentality of all those fruits of holiness within us, with which it is essentially connected in all practical piety; to make good these positions will sufficiently command the whole field of the present controversy.

In referring to the authorities, now to be cited, the passages bearing on all these points are so interwoven one with another, that it would be impossible to make separate citations for each, without too much repetition. We will therefore have them all in view together.

between these divergent views is too slight to be made of any importance. We apprehend, however, that it is the point of divergency where lies the unseen origin of those very errors which have for their legitimate issue, *when carried out*, nothing less than justification by *inherent*, and therefore by *our own*, righteousness.

Two ways may separate at so small an angle, that to some it may seem of little consequence which you choose; and for a long while, you may go on in one, without being very far separated from the other—but still they are getting wider apart, and if the lines be carried out, they will become separated by the breadth of the earth. So we think concerning the divergency above described. These two views of faith seem to begin their separation at an angle scarcely measurable. Many an eye would not detect it. But the angle is there, nevertheless, and the minister, though he may never trouble his people with its measurement, should know the importance of accuracy there, and govern his views and language accordingly. Two minds, taking the two ways from this point, may long continue very near one another in doctrine, and spirit, and fellowship; and because the tendencies of the way that leads erroneously may never be carried out, they may never be parted any further asunder. But evil tendencies are not always in such good hands. Let the wrong way be *carried out*. The issue will be, as appeared at the Reformation, and as now appears in the true Protestant and the consistent Romanist,—the two poles of doctrine, as far asunder as the North and South,—Justification by the *righteousness of Christ imputed*—Justification by *our own righteousness inherent*.

The first question, viz: as to whether Justification consists in a righteousness *external*, or in one that is *inherent*, we consider to be settled by a singular assertion on the part of Dr. Pusey in his Confession of Faith.

In his Article on Justification, contained in his letter to the Bishop of Oxford, we find the declaration that the eleventh Article of the Anglican Church entitled, "*Of the Justification of Man,*" says NOTHING AS TO WHEREIN OUR JUSTIFICATION CONSISTS.¹

Now let the Reader look back to what we have said, from Le Bas, &c., as to the Articles being framed simply "as a bulwark against the perversions with which the *scholastic theology* had disfigured the simplicity of the Gospel;" that "the only key to their true sense is a knowledge of the *papal doctrines*, against which the main struggle of the Reformers was carried on;" that the Articles "were constructed, for the most part, *on the Lutheran system*, and as a rampart against the almost unchristian theology of the schools;" let the reader also consider that all this is granted, by Dr. Pusey, with regard to the intention of this particular Article of Justification, in these very words, viz: "*The eleventh Article bears the appearance, on its very face, of being a protest against Romish error;*"² let it be remembered that "the almost unchristian theology of the Schools" and of the Romish creed, as founded on that theology, entirely excludes all *external* righteousness from that by which a sinner is justified, making Justification to consist entirely of a righte-

¹ Letter, p. 42.

² *Ib.* p. 41.

ousness *inherent* ; that this very doctrine it was, against which the Reformers levelled their most indignant protests ; that according to Hooker the “grand question which did then hang in controversy with the Romish Church, was about this very matter of Justifying righteousness”—“*the nature and essence of the medicine whereby Christ cureth our disease ;*” that Mr. Newman states the fundamental question of Justification in the same way, viz : *what does the righteousness of Justification consist in ;* that when Dr. Pusey and Mr. Newman are engaged in setting forth, distinguishing and defending *their* own doctrine of Justification, they feel it necessary to spend pages after pages, on this very question ; and yet when the Church of England, in the midst of the conflicts and jealousies and confusion and false accusations, of the æra of the Reformation ; when the clouds of Romanism had only partially passed away from her parishes, and the Council of Trent was sitting and forging its decrees and anathemas on this very subject, and all eyes, as well of the reformed states of the Continent, as of the Romish hierarchy, were upon her, and precision and fulness of statement upon the chief matters in controversy with Rome, as well for the vindication of her own position, as for the guidance and protection of her people, were so specially demanded ; then, her Archbishop and Bishops and great divines did solemnly frame and set forth a declaration of faith, on this great point the Reformation, with express reference to the Romish error, calling it the Article of Justification, and yet, as Oxford Divines assure us, they say not a word as to *what Justification consists in ;*

this they knew to be the great question, and yet they say nothing at all about it. Dr. Pusey and Mr. Newman could not possibly make such an omission, in *their* Articles and declarations; but the Anglican Reformers most singularly did. The very point on which their Article was most needed, for a rampart against the corruptions of the Schoolmen, and the decrees of Trent, is just that on which it is silent as the grave.

Now this of course is wholly incredible, utterly absurd. Not only does the face of the Article say so; but the whole condition of things in which, and the whole object for which, it was constructed. What then? How shall we explain this assertion of Dr. Pusey? Most evidently, since it could not be pretended that the Article says any thing in favour of the Oxford doctrine of Justification; the only refuge was to deny that it said any thing against it;—hence the necessity of maintaining that on the main question it is utterly dumb. The desperateness of the refuge; the absurdity of the pretence is the settlement of the question. It cannot be that the Article says nothing as to what Justification consists in. It must, it does, say something. What is it? Were it on the side of the Oxford doctrine, would it not be asserted? Nothing of the sort is claimed; and hence the plain conclusion that its testimony is against that doctrine.

If all that Oxford divines can pretend to is, that the Articles of the Church say nothing, one way, or the other, then they present nothing but this assertion for us to answer. If we can show that they do say *something*, it must be against them. If we can show

that both Articles and Homilies speak strongly and earnestly to the point in question, it must be all strongly against them; it cannot be for them, or they would never have taken this tame, negative ground.

The Articles in question are the following :

“ XI. *Of the Justification of Man.*

“ We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

“ XII. *Of Good Works.*

“ Albeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of God’s Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

“ XIII. *Of Works before Justification.*

“ Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or, as the School Authors say, deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.”

Mark the precision of the first of these Articles. The righteousness which is by the faith of Christ, and *our own* righteousness are here, according to the example of St. Paul,¹ set in direct opposition: the words “*only for the merits of Christ,*” being evidently the intended opposite of “*for our own works.*” The former excludes the latter. The two are incapable of standing together in this matter. Even faith viewed as it is a work of personal grace is excluded,

¹ Phil. iii. 9.

and is considered only as an *instrument* of connection with Christ.¹ But such is the fulness of that *meritorious* cause, unto all who believe, that they are accounted *righteous*; in other words, righteousness is *accounted* or *imputed* to them; righteousness as perfect, as the merits of our Redeemer, because of those merits, it consists; so that, to believers, God no more imputes sin, than if they had never sinned.

The reader will here enquire, by what device it can be made out, that the above eleventh Article does not state in what our Justification consists. Does it not distinctly say, that we are accounted righteous before God only, for the merits of our Lord and Saviour, &c.—and is not this what Justification consists in, even the accounting of the righteousness of Christ to the believer? No, says Oxford Divinity, God first *makes* us righteous, and then, and on that moral basis, *accounts* us righteous. The Article speaks of the latter, not of the former. But which is the more important of the two to be brought into a confession of faith—the *making*, or the *accounting*, the *thing*, or the *name*; the *reality*, or its acknowledgment? Of course the *making* is the great matter. The *accounting*, on the part of God, follows of course. And yet, according to these writers, the Church, in her Article of Justification, has said not

¹ It is worthy of note how carefully, the merely instrumental office of faith is exhibited in the Article; as appears more plainly in the Latin form, which is of equal authority with the English. "Tantum PROPTER meritum domini ac servatoris nostri Jesu Christi, PER fidem, non PROPTER opera et merita nostra, justi coram Deo reputamur. Quare sola fide, nos justificari, doctrina est saluberrima," &c.

What is meant by *sola fide*, is shown by the use of *per* with *fidem*, and *propter* with *meritum*, and its antithesis, *opera nostra*.

a word as to *how* that is to take place ; but has spent the force of her solemn Confession upon the mere matter of course that when God has *made* a sinner righteous, however it may take place, then he *accounts*, or considers and deals with him, as righteous. This is incredible.

Now as the Article of Justification is known to have been written by Archbishop Cranmer, his other writings, when they speak on the same subject must be considered the surest comment upon its meaning. We have then, in his Catechism, the following account of what ensues upon the exercise of a lively faith in Christ.

“ Then God doth no more *impute* unto us our former sins; but he doth *impute* and *give* unto us the justice and righteousness of his Son Jesus Christ. And so we be *counted* righteous, for as much as no man dare accuse us for that sin for the which satisfaction is made by our Saviour Jesus Christ.”¹

From this passage it appears that Cranmer used the words *account* and *impute* for the same thing; that to be accounted righteous, and to have righteousness imputed to us, was one matter in his view. Then, if it be asked whether he does not use the phrase to *impute* or *account righteousness*, in the sense of the Oxford men, viz: as *making one righteous*; let it be asked if he used the analogous phrase—*imputing sin* in the sense of *making one sinful*. The absurdity of the last, is the key, if any be needed, to the whole phraseology. Imputing the righteousness of Christ must mean the *setting to the sinner's account* the righteousness of Christ, as *his own*, for Justification. Then when the same writer uses the

¹ Cranmer's Catechism ; (Redemption.)

similar language of the Article, we must necessarily understand him in precisely the same sense. So that allowing the framer of the Article to explain his own words, we have the utmost clearness of evidence that the constituent righteousness of Justification, is according to the Anglican Church, simply the external and imputed righteousness of Christ.

The office of faith, as the above instrument of justification, is also clearly contained in the same Article—its office of justifying, not as in itself a righteousness, but only as it is the appointed *instrumental* medium of obtaining the righteousness of Christ; not as that *on account* of which, but *through* which, we are justified. An inspection of the Latin wording of the Article, which is placed in the note, will make this still more plain.¹ We there learn, authoritatively, that when our Reformers say *by* faith, they mean *through* faith. And all doubt of the idea which they intended to convey is effectually removed by the import of the preposition which they employ to describe the efficacy and operation of Christ's merits. Their language is: "We are deemed righteous before God, only on account of the merits of our Lord and Saviour Jesus Christ *through* faith, and not on account of our own works and merits. Hence

¹ "Tantum propter meritum domini ac servatoris nostri Jesu Christi, *per* fidem, non *propter* opera et merita nostra, justi coram Deo reputamur. Quare sola fide, nos justificari, doctrina est saluberrima." &c.

Had the framer of this, confined himself to the expression *sola fide* (by faith only) which may mean either *by* faith, as a *righteousness*, or *through* faith as only an *instrument*, they might have spoken obscurely. But all ambiguity is prevented by the expression *per fidem*, (*through* faith,) in evident contradistinction from *propter meritum* (*on account* of the merits, &c.) *Through* faith and *on account* of faith are widely different ways.

from the very force of the two different prepositions employed, it is evidently the judgment of our Reformers: that, in the sight of God, we are justified meritoriously, *on account* of the sole righteousness of Christ; while *through* faith, we are justified no further than *instrumentally* or *mediately*.”¹

Let us now turn to the Homily to which this Article refers us for a larger explication of its doctrine. That singularly clear declaration of the way of salvation was evidently prepared with special reference to the peculiar errors of the Church of Rome, as to the Justifying righteousness and the office of Faith. Let us cite the following passage.

“And of this justice and mercy of God knit together, speaketh St. Paul in the third chapter to the Romans (23—25): “All have offended, and have need of the glory of God; but are justified freely by his grace, by redemption which is in Jesus Christ; whom God had set forth to us for a reconciler and peace-maker through faith in his blood, *to shew his righteousness*.” And in the tenth chapter (4); “Christ is *the end of the Law unto righteousness, to every man that believeth*.” And in the eighth chapter (3, 4); “That which was impossible by the Law, inasmuch as it was weak by the flesh, God sending his own Son in the similitude of sinful flesh, by sin condemned sin in the flesh; that *the righteousness of the Law might be fulfilled in us*, which walk not after the flesh, but after the Spirit.”

“In these foresaid places, the Apostle toucheth specially three things, which must go together in our justification. Upon God’s part, his great mercy and grace: upon Christ’s part, *justice*; that is, *the satisfaction of God’s justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the Law perfectly and thoroughly*: and upon our part, true and lively faith in the merits of Jesus Christ; which yet is not our’s, but by God’s working in us. So that, in our justification, there is not only God’s mercy and grace, but also his justice; which the Apos-

¹ Faber’s Prim. Doc. of Justification.

tle calleth the justice of God : and *it consisteth in paying our ransom, and fulfilling of the Law* : and so the grace of God doth not shut out the justice of God, in our justification ; but only shutteth out the justice of man : that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here *nothing, upon the behalf of man*, concerning his justification, but *only a true and lively faith* : which nevertheless is the gift of God, and not man's only work without God.

“And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified : but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God ; for we are most bounden to serve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life : *but it excludeth them, so that we may not do them to this intent—to be made just by doing of them*. For all the good works that we can do be imperfect, and therefore *not able to deserve our justification* ; but our justification doth come freely by the mere mercy of God ; and of so great and free mercy, that, whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood ; whereby our ransom might be fully paid, the Law fulfilled, and his justice fully satisfied.

“So that Christ is now *the righteousness of all them that truly do believe in him*. He for them paid their ransom by his death. He for them fulfilled the Law in his life. So that now, *in him, and by him, every true Christian man may be called a fulfiller of the Law ; forasmuch as that which their infirmity lacked, Christ's justice hath supplied.*”¹

In this passage, the reader will notice an express commentary upon the passages quoted from St. Paul ; especially upon the expression, “*his righteousness,*” or “*God's Justice ;*” Christ “*the end of the Law for,*

¹ Homily of Salvation, p. 2.

or unto, righteousness ; and the righteousness of the Law fulfilled in us." These being the texts, the object is to show what is meant by God's Justice, or righteousness, in our Justification, and how Christ is the end of the Law, for righteousness, so that the Law is "fulfilled in us."

Now these are precisely the matters in discussion. Mr. Newman expounds the passage, "*to shew His righteousness,*" by these words, "*a righteousness of His own making,*"¹ as distinguished from a righteousness of *our* making ; in other words, a righteousness wrought in us and by us, through the Holy Ghost, in distinction from that of our own unaided, unsanctified efforts of obedience. The latter, he thinks, is what St. Paul calls, in Phil. iii., "the righteousness which is of the law;" the former, "the righteousness of God by faith." Now let us see what the Homily calls this *righteousness of God*. It says that what St. Paul calls "the Justice," or righteousness "of God *consisteth in paying our ransom and in fulfilling of the Law.*" This same justice or righteousness is before called "the price of our redemption by the offering of the body, and shedding of the blood of Christ, with fulfilling of the Law perfectly and thoroughly,"—and this is said to be the Justice or righteousness of Christ, or that which is Christ's part in our Justification. Now if there be any possible sense in which such righteousness can be *in us*, instead of being *external* to us and *in Christ* only, we cannot perceive it.

This righteousness is said to consist in "the most precious jewels of Christ's body and blood." The

¹ Lecture on Justification, p. 54.

only thing "on man's part" which the Homily considers as having any part in his Justification, through that external righteousness of Christ, is "*a true and lively faith.*" But this, it takes great pains to shew, has not its influence, as constituting any part of the justifying righteousness; for all good works it says, (and faith is, in one sense, a *work*,) are excluded from that office and are not to be done for the purpose of our being made righteous, or being justified by doing them; so that the office of faith is simply that of an instrument, whereby we embrace the righteousness of Christ. Thus the "justice" or righteousness "of man," that is to say "the righteousness of our works," precisely that which we are told by Oxford Divines has "*a satisfying and justifying quality,*" and does fulfil the Law and constitute the righteousness of our Justification, this, the Homily says, is *shut out*; nothing in us being connected with our Justification, but simply our faith. So, by the Ransom paid for us by Christ in his death and the fulfilment of the Law in his life, He is "the end of the Law for righteousness," or he "is now the righteousness of them that do believe in him." Then if it be asked how "the Law is *fulfilled* in us," the Homily answers: "In him and by him, every true Christian man," i. e. every one who has "a true and lively faith in Christ," "*may be called a fulfiller of the Law, for as much as that which their infirmity hath lacked, Christ's righteousness hath supplied.*"

Here then is the external and accounted righteousness of Christ, in his Mediatorial office, asserted as the Justification of the sinner, believing in him, to the entire exclusion of all other righteousness for that end.

To show how exceedingly careful is this Homily lest it should be supposed that any thing *in us*, even our faith, can make up any part of the righteousness of our Justification, let the following extract be read.

“First, you shall understand that, in our justification by Christ, it is not all one thing, The office of God unto man, and the office of man unto God. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part nor in the whole: for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only; and is not a thing which we render unto him, but which we receive of him; not which we give to him: but which we take of him by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ.

So that the true understanding of this doctrine—We be justified freely by faith, without works, or that we be justified by faith in Christ only—is not, that this our own act, to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us—for that were to count ourselves to be justified by some act or virtue that is within ourselves—but the true understanding and meaning thereof is, that although we hear God’s word, and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many good works thereunto: yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification: and therefore we must trust only in God’s mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God’s grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again.

So that, as St. John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin, he did put

the people from him, and appointed them unto Christ, saying thus unto them, "Behold, yonder is the Lamb of God, which taketh away the sins of the world" (John i. 29): even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ, as it were, saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts and works, and only putting your trust in Christ."¹

Let it be remarked how carefully and strikingly the simply *instrumental* character of justifying faith is here exhibited; how, as a grace, or work, its efficacy is excluded; so that we are made to consider faith, in the sinner's coming to Christ, to be justifying, only as the faith of Bartimeus was instrumental in opening his eyes—that is, only as it leads us to Christ. Should we regard faith as, in any other way, concerned in this great office, we should then be counting ourselves, says the Homily, to be justified "*by some act or virtue that is within ourselves.*" Any departure from the doctrine of the very simplest and merest instrumental office of faith, not of a faith that does not work by love, but of a faith that does not bring its love or other attendant graces into the work of Justification, is considered, by the Church, as inconsistent with the putting of our trust *singly* in Christ, and as partaking of a reliance upon something inherent in ourselves.

That Faith is not only the instrument, but the only instrument, is prominently asserted in the following extracts.

"Truth it is, that our own works do not justify us, to speak pro-

¹ Homily of Salvation, p. 2.

perly of our justification : that is to say, our works do not merit or deserve remission of our sins, and make us, of unjust, just before God ; but God of his mere mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us. Nevertheless, because faith doth directly send us to Christ for remission of our sins ; and that, by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins—which thing none other of our virtues or works properly doth—therefore the Scripture useth to say, that faith without works doth justify. And forasmuch as it is all one sentence in effect to say, faith without works, and only faith, doth justify us ; therefore the old ancient fathers of the church, from time to time, have uttered our justification with this speech, Only faith justifieth us ; meaning no other than St. Paul meant, when he said, ' Faith without works justifieth us.'

“ And because all this is brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us ; therefore, in that respect of merit and deserving, we forsake, as it were, altogether again, faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us—faith, charity, hope, dread, thoughts, words, and works—and therefore not apt to merit and deserve any part of our justification for us. And this form of speaking use we, in the humbling of ourselves to God, and to give all the glory to our Saviour Christ, who is best worthy to have it.

“ The right and true Christian faith is, not only to believe that Holy Scripture, and all the aforesaid articles of our faith, are true ; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ ; whereof doth follow a loving heart to obey his commandments. And this true Christian faith neither any devil hath ; nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the sacraments, in coming to the church, and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary.”¹

¹ Homily of Salvation, p. 3.

In the first of these paragraphs, there is an express distinction made, between the agency of faith, and that of all other graces and works. The meaning of the expressions, "*only faith justifieth,*" "*faith without works justifieth,*" &c., is clearly declared to be, not that a faith which is not fruitful in good works, justifieth, but that a living faith does, what "*none other of our virtues, or works properly doth.*" "It doth directly send us to Christ for remission of our sins," and "by it, we embrace the promise of God's mercy, and of the remission of our sins." This none other virtues or works can do.

The nature and instrumental office of Justifying faith is expressed, if possible, more prominently in the following extracts from the Homily of the Passion.

"Now it remaineth that I shew unto you, how to apply Christ's death and passion to our comfort, as a medicine to our wounds; so that it may work the same effect in us wherefore it was given, namely, the health and salvation of our souls. For as it profiteth a man nothing to have salve, unless it be well applied to the part affected; so the death of Christ shall stand us in no force, unless we apply it to ourselves in such sort as God hath appointed.

"Almighty God commonly worketh by means; and in this thing he hath also ordained a certain mean, whereby we may take fruit and profit to our souls' health. What mean is that? Forsooth it is faith. Not an unconstant or wavering faith: but a sure, stedfast, grounded, and unfeigned faith. "God sent his Son into the world," saith St. John. To what end? "That whosoever believeth in him should not perish, but have life everlasting." (John iii. 16.) Mark these words, "that whosoever believeth in him." Here is the mean, whereby we must apply the fruits of Christ's death unto our deadly wound. Here is the mean, whereby we must obtain eternal life; namely, faith. 'For,' as St. Paul teacheth in his Epistle to the Romans, 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' (x. 10.) Paul, being demanded of the keeper of the prison, 'what he should do to be saved,

made this answer: 'Believe in the Lord Jesus, so shalt thou and thine house both be saved.' (Acts xvi. 30, 31.) After the Evangelist had described, and set forth unto us at large, the life and death of the Lord Jesus, in the end he concludeth with these words: 'These things are written, that we may believe Jesus Christ to be the Son of God, and through faith obtain eternal life.' (John xx. 31.) To conclude with the words of St. Paul, which are these: 'Christ is the end of the law unto salvation, for every one that doth believe.' (Rom. x. 4.)

"By this then you may well perceive, that the only mean and instrument of salvation, required of our parts, is faith."

"Therefore I say unto you, that we must apprehend the merits of Christ's death and passion by faith; and that with a strong and stedfast faith, nothing doubting but that Christ by his one oblation and once offering of himself upon the cross, hath taken away our sins, and hath restored us again into God's favour, so fully and perfectly, that no other sacrifice for sin shall hereafter be requisite or needful in all the world.

"Thus have you heard, in few words, the mean whereby we must apply the fruits and merits of Christ's death unto us, so that it may work the salvation of our souls; namely, a sure, stedfast, perfect, and grounded faith. For, as all they which beheld stedfastly the brazen serpent were healed and delivered, at the very sight thereof, from their corporal diseases and bodily stings (Num. xxi. 9; John iii. 14;) even so all they, which behold Christ crucified with a true and lively faith, shall undoubtedly be delivered from the grievous wounds of the soul, be they never so deadly or many in number.

"Therefore, dearly beloved, if we chance at any time, through frailty of the flesh, to fall into sin—as it cannot be chosen but we must needs fall often—and if we feel the heavy burden thereof to press our souls, tormenting us with the fear of death, hell, and damnation; let us then use that mean which God hath appointed in his word; to wit, the mean of faith, which is the only instrument of salvation now left unto us. Let us stedfastly behold Christ crucified with the eyes of our heart. Let us only trust to be saved by his death and passion, and to have our sins clean washed away through his most precious blood; that, in the end of the world, when he shall come again to judge both the quick and the dead, he may receive us into his heavenly kingdom, and place us in the number of his elect

and chosen people; there to be partakers of that immortal and everlasting life, which he hath purchased unto us, by virtue of his bloody wounds: to him therefore, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*"¹

Here we have faith distinctly called the "mean and instrument of our salvation;" "the *only* instrument of salvation now left unto us;" that "by which we apply Christ's death and passion to our comfort, and as a medicine to our wounds;" by which we "stedfastly behold Christ crucified with the eyes of our heart."

Now let us make a brief summary of the points which have been distinctly made from the Articles and Homilies. They are chiefly the following, viz. That the righteousness whereby we are justified, is exclusively the righteousness of Christ; that it consists in his obedience to the law for us, and his paying, by his death on the cross, the penalty of our sin; that this righteousness is what St. Paul calls the righteousness of God; that when accounted or imputed to the sinner, he is accounted *righteous* before God for Christ's sake, perfectly righteous so that he is regarded and treated as, in Christ, a fulfiller of the Law; that the only mean or instrument by which we can apply or obtain the imputation of this righteousness is that of a living faith; that such faith acting thus, as the instrument of applying the righteousness of Christ, is not justifying because of any justifying efficacy in the love and other holy fruits with which it is attended, but solely as it leads the soul to Christ.

Now let the reader compare these necessary con-

¹ Second Homily of the Passion.

clusions from the standards of our Church, with the main features which have been exhibited of the Oxford doctrine on these heads. What the Articles and Homilies so distinctly teach, that system directly denies, most earnestly condemns, and most indignantly casts away. A more singular pretence was never penned, or conceived, than that such representations of Christian truth, as those of Mr. Newman and Dr. Pusey, are capable of being squeezed, by any force of systematizing pressure, or any skill of critical management, into any thing but a perfect contradiction of the plainest and most repeated declarations of their own Church.

But have these writers no way of defending themselves against such charges of contradiction? Surely they have. How far they are sufficient we will attempt to show. The first way is the following. They first assert, as we have seen, that the Article of Justification says nothing of what Justification *consists in*. The absurdity of such an idea, considering the acknowledged object, and all the circumstances in, and for, which the Article was made, we have already shown, and turned against its advocates. Whether the Homily declares what Justification consists in, we are not told. But the reader is intended evidently by Dr. Pusey, in his Letter to the Bishop of Oxford, to take the impression that neither in the Article, nor in the Homily constructed expressly for its larger explication, has the Church pronounced upon "the nature and essence of the medicine with which Christ cureth our disease"—*the nature of the justifying righteousness*. Then what does the Church pronounce?

“The Article (says Dr. Pusey) opposes the merit of Christ to any thing which we have of our own, to our own works and deservings, as the *meritorious* cause of our salvation ; and thus far, we believe, little is imputed to us. It is so plain a truth, and has been so often inculcated by us, that every sin of man which is remitted, is remitted only for the sake of his meritorious Cross and Passion ; every good and acceptable work is such through his power working in us, that little, I believe, has thus far been objected.”¹

All this is very plausible. But precisely such language is used by the Church of Rome, as was showed in the fifth chapter of this work. She makes the Lord Jesus Christ the only *meritorious* cause. She ascribes every good and acceptable work to the grace of God through the merits of Christ. She holds that the first Justification, that of a sinner's first coming to God, and necessarily without any works, must be of the mere mercy of God remitting sins for Christ's sake. But the Church of Rome and the Oxford men agree that even in that case the remission consists, not in the accounting to that sinner of the righteousness of Christ, as the Homilies describe it; but in the expulsion of sin from his soul, and the infusion of righteousness for Christ's sake; so that when they speak of such a person's receiving remission of sins for Christ's sake, their meaning, and that of the Articles and Homilies, are entirely different. When, however, they come to what constitutes the *subsequent* acceptableness of that sinner, in all his future course; while, with the Anglican Church, as above, that acceptableness is simply the being accounted righteous, through the imputation of the righteousness of Christ, from the first to the

¹ Letter, p. 41.

last of the Christian life, no virtue or work or grace of ours constituting any part of the ground of our acceptance, at the end, any more than at the beginning, of our race; with Oxfordists and Romanists, it is just the reverse. Acceptance, with them, is wholly founded upon our own righteousness. The Law is considered as fulfilled in our obedience. We are justified more and more as we grow in grace. The merits of Christ are only connected, as it is through them that any good work is wrought in us. But the whole process may go on without our ever looking to the cross of Christ; or even knowing enough of what he did for us, to be capable of “an *explicit* belief in his atonement.” Now with such a doctrine, the Papists and the Oxfordists may profess to ascribe all merit to Christ. The Papist may be sometimes more candid, than the Oxfordist, in sometimes ascribing in terms a modified merit to man’s inherent righteousness, while, at other times, he professes to give all merit to the Saviour. But the difference is only in words. Do any men of Oxford divinity employ stronger language than the following: “He that could reckon how many the virtues and merits of our Saviour have been, might likewise understand how many the benefits have been that are come to us by him, for so much as men are made partakers of them all by means of his passion; by him is given unto us remission of sins, grace, glory, liberty, praise, salvation, redemption, justification—merits and all other things which were behoveful for our salvation.”¹ Again: “All grace is given by Jesus Christ.

¹ Lewis of Granada, in Hooker on Justif. § 33.

True, but not except Christ Jesus be applied. He is the propitiation for our sins; by his stripes we are healed—all this is true, but apply it. We put all satisfaction in the blood of Jesus Christ; but we hold that the means which Christ hath appointed for us, in the case, to apply it, *are our penal works*.”¹

Beyond this language our Oxford men cannot go. Thus far they may go. But notwithstanding all this, the Council of Trent has decreed that the Justified can and do *merit* eternal life. Bellarmine has laboured to prove that good works are necessary to eternal life, not only *necessitate præsentia*, as the way to God’s kingdom; which all confess; but also *necessitate efficientia*, as causes of eternal life. And “the most learned of the Papists hold that there is a due proportion between the works of the faithful proceeding from charity, and the heavenly reward, and that they *condignly* merit eternal life, not only in respect of God’s promise, but also for the worthiness of the works, which are *so dignified, they say, by the merit of Christ that they become truly meritorious*, and do in Justice, according to their worth, deserve the heavenly reward.”²

Now such language, as this, the Oxford writers have not used. But they have used the *equivalent*. They constantly contend that our own righteousness has a justifying quality, does fulfil the law, is the basis of our acceptance with God. They call it the only wedding garment in which the soul can be invested. But that which constitutes our Justification is our *merit*, call it what else they please. “If it

¹ Paulgarola, in Hooker on Justif. § 33. ² Bishop Downname on Justf. p. 549.

be a righteousness in us; (says Hooker,) it is as much *our* righteousness as our souls are ours." It is then a righteousness of works, as distinguished from the accounted righteousness of Christ. Differ as Romanists and Oxford-men may, as to the use of the word *merit*, in this application; when the former say that "*our works are so dignified by the merits of Christ that they become truly meritorious,*" they mean no more than Mr. Newman means, when he says "that, through the merits of Christ, our indwelling righteousness is our justification; that the righteousness in which we are to stand at the last day, *is not Christ's imputed obedience, but our good works.*"¹

In this harmonizing, we do not diminish the excessive error of the Romanist; but we unveil the real error of the Oxford divines. Both are upon a system of human merit, under different language, because both looking to *within themselves*, instead of to Christ, for righteousness before God; while both speak of ascribing all to the merit of the Saviour's passion, applied through the Sacraments, and by infusion of righteousness.

Thus it is obvious that the entireness of the contradiction between the doctrine of this divinity and that of the Articles and Homilies, concerning the basis of our acceptance, is not in any wise diminished by the profession of ascribing all *meritorious* causation to Christ.

But another effort of escape from the evident condemnation at the bar of the Articles and Homilies, is in reference to *the sole instrumentality of faith*. When

¹ Lectures on Justification, p. 60.

accused of taking away from faith the office assigned to it in those standards as “the *only* instrument and mean of applying the death of Christ,” as the “only thing upon the behalf of man, concerning his justification,” we hear that the instrumentality of Faith as the only *internal* instrument is not taken away. “When Faith (they say) is called the sole instrument, this means the sole *internal* instrument; not the sole instrument of any kind.”

“There is nothing inconsistent then, in Faith being the sole instrument of Justification, and yet Baptism also the sole instrument, and that at the same time, because in distinct senses; an inward instrument in no way interfering with an outward instrument.”¹

Now let us see how the language of the Homilies concerning this sole *internal* instrument will sound, according to the Oxford doctrine of the sole *external* instrument.

It will be remembered that this external instrument (Baptism) is made absolutely necessary to salvation by Oxford Divines—there is no regeneration, no justification, and therefore no entrance to Heaven, without it; before it is applied, faith is dead and incapable of any instrumentality, except as it prepares for, or leads to Baptism, or except as “Restitution” of stolen goods, on the part of a thief, would be instrumental in Justification.² In Baptism, and by the sole instrumentality of Baptism, while Faith is in the act of being made alive and regenerate and justified, and therefore before it is capable of any justifying agency; in and by Baptism, we are fully justified from all original and all actual sin. After Bap-

¹ Pusey's Letter, p. 44. Newman on Justification, p. 259.
on Justification, p. 275.

² Newman

tism, Faith, which as yet has been no instrument at all, only "a Forerunner," becomes "the symbol" and "Representative" of Baptism, *sustaining* only what, by that sole external instrument, has been already accomplished. But even now its instrumentality is "not that of conveying but only of symbolizing" the sole external instrument. Let the virtue of Baptism cease, and Faith is dead. Thus its sole internal instrumentality is strictly "secondary and *subordinate*" to that of Baptism. It is a sole instrument so far as the tools of the apprentice, working for his Master, are the sole instruments of that Master. The instrument of the Master, and the only one to be mentioned, is the apprentice. The instruments of the Apprentice are his chisel, saw, plane, &c. And so according to Oxford Divinity, the sole instrument of God in our Justification is Baptism. The sole instrument of Baptism is Faith. But no; the parallel is more complete. Faith, in this system, is no more the *sole* instrument of Baptism, than the saw or plane is the sole instrument of the carpenters' apprentice. He must use divers tools—one is no more the instrument of his trade than others; and so of faith in Oxfordism. It is expressly denied to have any distinction in the office of Justification, after Baptism, which all other graces have not. "We are saved by Christ's mercy and that, not through faith, but through faith *and all graces*."¹ Thus love may as well be called the *sole instrument*, as faith; and so of "joy, peace, long-suffering, gentleness," and every other of the fruits of the Spirit.

¹ Newman on Justification, p. 281.

Such then being the amount of the sense in which Faith is considered, in this divinity, as "*the sole internal instrument*;" and such being the eminent superiority of Baptism, in every respect as an instrument; what shall we say of the wisdom, sufficiency, propriety, common decency of the three Articles connected most nearly with this subject, viz: on "*Justification*," on "*Good Works*" which are the fruits of Faith, and on "*Works before Justification*," when they speak so particularly of "*Faith only*" in Justification, and do not so much as advert to the existence of any other instrument? what shall we think of the Homily to which we are referred, in the eleventh Article, for a fuller explanation of the subject of Justification, when we find it so full of earnest preaching on the sole instrumentality of faith, as the only thing which St. Paul "*declareth*, upon the behalf of man concerning his justification," and yet scarcely the least mention of Baptism, and that, not in any way as making it an instrument of Justification? How can we believe in the common-sense, not to speak of the common truth and faithfulness of our Reformers that, while professedly unfolding all that is necessary to the "*Salvation of all Mankind*," whether baptized or unbaptized, in a heathen, or a christian land; especially when setting themselves particularly to the answering of the question "*what is the mean whereby we must apply the fruits of Christ's death unto our deadly wound*," the very question which, Hooker says, lies at the beginning of the controversy with the Church of Rome, on the subject of Justification, and when they so earnestly and frequently repeat that "*the only mean*

and instrument of salvation required of our parts is faith ;” and when, if Oxford representations be true, that same faith is no sole instrument at all, and Baptism is the only efficient instrument in any peculiar sense; what shall we think of our Reformers when all this language concerning Faith is left entirely unchecked, unexplained, and Baptism, as in any sense an instrument of Justification, is not mentioned? The utter absurdity of supposing them capable of such representations had they believed the doctrine of Oxford Divinity, on this subject, is sufficient evidence that between this system and theirs, there is truly a great gulf fixed.

Another method of escape from the plain doctrine of the Church-standards concerning Faith, is seen in the following extract from Mr. Newman on Justification. Of the Homilies, he says:

“These are addressed, not to Heathens but to Christians, they are practical and popular exhortations to Christians. They inform a baptized congregation, or, as they speak, ‘dear Christians,’ ‘good Christian people,’ how they may be saved, not how God will deal with the heathen. They are not missionary discourses; directing pagans how to proceed in order to be justified, but are composed for the edification of those who through God’s mercy are already ‘dearly beloved in Christ.’ And as regards the point before us, they lay down ‘what the lively and true faith *of a Christian man* is.’ Clear, however, as this is, at first sight, I will make some extracts from them, to impress it upon the mind.

“Take for instance the very passage I quoted in the opening, in which faith is called the sole instrument of justification; it will be found the writer is teaching a Christian congregation what they must do. He does not, cannot say with St. Peter, ‘Be baptized—every one of you, for the remission of sins;’ that sacred remedy has been long ago applied and may not be repeated. What is left, then, after sinning but, as it were, to renew their Baptism, or at least its virtue, by faith, as ‘the only instrument of salvation *now left un-*

to us.' And this is why stress is laid upon a '*steadfast*, not a wavering faith;' he does not simply say lively, but steadfast, because faith is to be the abiding, sustaining means of justification, or, in the words of the text, 'By faith we stand.' All this, shows that when the Homily speaks of faith as an instrument, it means a *sustaining* instrument; what the primary instrument is, being quite a separate question. Those who now speak of faith as the sole means of justification, too commonly consider the mass of Christians unregenerate, and call them out of their supposed heathen state, *through* faith, as the sole *initiation* into Christ's kingdom.

"But it may be said there is nothing about Baptism here; let us then turn to the Homily on Salvation or Justification, to which the Article refers, where we shall find that doctrine clearly stated, though it does not enter into the scope of the Homily already cited. 'Infants, being baptized and dying in their infancy, are by this Sacrifice washed from their sins, brought to God's favor, and made His children, and inheritors of His kingdom of Heaven. And they, which in act or deed do sin *after their Baptism*, when they turn again to God unfeignedly,' that is, come to God in *faith*, as the Homily directly goes on to say, 'they are *likewise* washed by this Sacrifice from their sins.' Here is distinct mention of faith justifying *after* Baptism, but no mention of its justifying *before* Baptism; on the contrary, Baptism is expressly said to effect the first justification. The writer proceeds: *This* is that justification or righteousness which St. Paul speaks of, when he saith, 'No man is justified by the works of the Law, but freely by faith in Jesus Christ.' So it seems that St. Paul too, when he speaks of justification through faith, speaks of faith as subordinate to Baptism, not as the immediate initiation into a justified state."¹

Now the meaning of this desperate leap from out of the difficulties with which the Homilies surround the doctrine of these gentlemen is this, viz: The Homilies are addressed to Baptized persons, consequently to *Justified* persons. The whole application therefore of all their strong language, as to faith being "the sole instrument" of Justification, applies

¹ Newman on Justification, pp. 260—263.

exclusively to persons already justified, to whom therefore faith can only be justifying, as a *sustaining*, not as an *originating*, instrument. Such being its restricted application, we are forbidden to infer one word from the Homilies, as to faith having any sole justifying office, or any such office in any sense, but as "*repentance and restitution*" also have, in the case of persons repenting and believing, but as yet unbaptized. To them it is not the sole instrument, or any instrument: but Baptism is the only instrument of *their* Justification. All this proceeds upon the assumption that the faith of the unbaptized is necessarily dead, not having the love of God shed abroad in the heart; while the faith of the baptized is *living*; that the first therefore is inspirative; the second justifying and Baptism makes the infinite difference.

Now all this is encumbered and crushed by the weight of the following grave difficulties.

1. The Homilies know of but two kinds of faith, the one a living faith, the other such as devils and ungodly men have in common. For example:

"That faith which bringeth forth, without repentance, either evil works, or no good works, is not a right, pure, and lively faith; but a dead, devilish, counterfeit, and feigned faith, as St. Paul and St. James call it. For even the devils know and believe that Christ was born of a virgin; that he fasted forty days and forty nights without meat and drink; that he wrought all kind of miracles, declaring himself very God: they believe also, that Christ for our sakes suffered a most painful death, to redeem us from everlasting death; and that he rose again from death the third day: they believe that he ascended into heaven; and that he sitteth on the right hand of the Father; and at the last end of this world shall come again, and judge both the quick and the dead. These articles of our faith the devils believe; and so they believe all things that be written in the New and Old Testament to be true: and yet for all this faith they be but devils,

remaining still in their damnable estate, lacking the very true Christian faith.

“The right and true Christian faith is, not only to believe that Holy Scripture, and all the aforesaid articles of our faith, are true; but also to have a sure trust and confidence in God’s merciful promises, to be saved from everlasting damnation by Christ; whereof doth follow a loving heart to obey his commandments. And this true Christian faith neither any devil hath; nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the sacraments, in coming to the church, and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deed sheweth the contrary.”¹

Thus it follows that when a person comes to be baptized in adult years, as the Jailor of Philippi, the three thousand on the Pentecost, Cornelius and his household, who had already received the Holy Ghost; when according to the requisitions of the Church he has true “repentance whereby he forsakes sin, and faith whereby he steadfastly believes the promises of God,” so that the officiating Minister can speak of him as “*truly repenting and coming unto God by faith*,” that, with all this, his faith is as dead as that of the devils, he hath not the love of God shed abroad in his heart; his repentance consequently is dead also, not the godly sorrow, which worketh repentance to salvation, since this cannot be where true love is not. No doctrine can bear such an absurdity as this.

Again. If all that is said about believing unto Justification, or any thing also in the Homilies, has reference to those who are already Justified, then we have the singular phenomenon of a whole volume of discourses upon all the great doctrines and duties of

¹ Homily of Salvation, p. 3.

religion, especially a whole discourse on "the Salvation of *all* Mankind," intended to teach of course how *all* mankind are to be saved, the baptized and the unbaptized being alike parts of all mankind, and yet not a word in this discourse, or any other of this volume which teaches how any are to be saved but the baptized, who may be about one tenth of the whole population of the globe. We continually meet the unbaptized; we have them always in our congregations; we are commanded to go and preach the gospel to all the hundreds of millions of the heathen, yet our Church has entirely omitted to say a word in her Homilies, as to how any of these are to be saved, on the principle, as is expressed in a late British Critic, that "the Church is out of her place *converting* in a Christian country."

But again, another difficulty. The Homily of Salvation is referred to, by the Article of Justification, for a larger explication of its meaning, in these words: "*That we are justified by faith only, is a most wholesome doctrine, &c., as is more largely expressed in the Homily of Justification.*" Hence it is manifest that the Article and the Homily are on precisely the same doctrine, and of course must be addressed to the same persons, or the same condition of man, or else the one would not be an expression of the other. But the Oxford Divines are forced to apply them to precisely opposite conditions of persons, and make them teach entirely different doctrines. The Homily, as we have seen, is restricted to the Baptized, and teaches Justification and Faith, only as *they* are concerned. But as to the Article in question, Dr. Pusey says, "*it does not speak of a*

state in which we ever actually were ;” “it does not apply to us” “who have been born within the Church and who were never left to our mere natural powers, having been in infancy justified and cleansed from all sin, and had the grace of Christ given, and fresh supplies pledged to us.” Mr. Newman also distinguishes between the faith of the Article as “*only the common belief of the Articles of our Faith*” and that of the Homilies as “*also a true trust and confidence of the mercy of God,*” &c,—in other words a justifying faith.¹ So then the Article refers only to the faith of the unbaptized ; but its expository Homily, to the baptized ; the former to the unregenerated and unjustified, the latter to the regenerate and justified ; the one teaches of faith in those who are yet in their sins ; the other of faith in those who are children of God ; and these two descriptions of faith are said to be as radically different as the faith of devils and the faith of true Christians, and yet the Homily is a *larger expression* of the doctrine of the Article, and both are on the Salvation of *all* Mankind, the Homily having the title in full, the Article, in the expression—“Justification of *Man*.” How can these things be ?

Again, another difficulty. In the second Homily on the Passion of Christ, where the sole instrumentality of faith is so much insisted on (and in the extracts before given therefrom,) the only example selected in illustration of the “*how* we are to apply Christ’s death and passion” is the case of the *unbaptized* Jailor of Philippi. “Here is the mean, (says

¹ Newman on Justification, p. 296.

the Homily,) whereby we must attain eternal life ; namely faith. For as St. Paul being demanded of the keeper of the prison ‘what he should do to be saved,’ made this answer, ‘Believe in the Lord Jesus, so shalt thou and thy house be saved.’” Thus the instrumentality of faith, in an unbaptized jailor ; a faith, which according to this system, was “dead,” “vague,” “inoperative,” and “as different from that of the baptized, as that of devils is from a living faith, is taken, in a discourse, addressed, we are told, exclusively to the baptized and justified, and set up as an example of the faith by which, as with “a sole instrument,” *they* are to apply the death of Christ.

It is of consequence to note that the Homily, in this reference to the direction of the Apostle, as to how the unbaptized Jailor was to apply the death of Christ, does not mention Baptism, either in this part, or elsewhere, although the fact that the Jailor was baptized is so immediately connected with the cited passage.

Again, another difficulty. Mr. Newman, in the extract, from his pages, last given, dwells upon the use of the word, “*steadfast*,” as designating the distinctive nature of the Faith of which the Homilies speak. “He, (the author of the Homily,) does not simply say lively but *steadfast* faith, because faith is to be the abiding, sustaining means of Justification” to the baptized. Hence we are of course to infer that its steadfastness is an evidence and quality of its living and justifying nature. But does the Church speak of no other faith but that of the baptized as steadfast? What does she require of persons to be baptized? The Catechism answers: “Repent-

ance whereby they forsake sin, and *faith whereby they steadfastly believe the promises of God.*" To have a faith that steadfastly believes and to have a steadfast faith, we suppose are the same thing. So then, as the Jailor's faith is made, by the Homily, an illustration of the faith of the baptized, so does Mr. Newman, in making steadfastness the characteristic of justifying faith, identify it with that of the unbaptized.

We need not go into a proof, as might easily be made, from the Baptismal and Communion Offices, that our Church employs substantially the same language for the repentance and faith required for Baptism, and those required for the Eucharist; and consequently that she knows nothing of any difference between the sole instrument of Justification to the unbaptized and the baptized. But it is making too much of such a refuge as this of our Oxford divines, to be spending so much time upon it. A greater condemnation they could not write upon their system than to show that it cannot be sustained without making this awful difference between the best faith before Baptism, and the weakest faith after Baptism; between what the unbaptized but penitent Jailor must do to be saved, and what the baptized infidel must do; on the mere ground that the latter, no matter what his present blasphemy, was once regenerate and justified, the possession of "an angelic nature," the temple of God's presence, the wearer of the Shekinah the wedding garment of God's indwelling glory; while the former, though repenting and believing, has not been baptized.

Again, another difficulty. When the plain mean-

ing and application of the Homilies on the subject of faith cannot otherwise be escaped, we are told that our Homilies are "*popular Discourses*." Thus, when it is said that our Homilies speak of Faith "as a mere *trust*, or a fiduciary apprehension of God's mercy," Mr. Newman answers: "*Certainly they do, but they are popular addresses*. It is quite another thing when statements which have a true and impressive *bearing*, are taken as adequate and accurate *definitions* of the matter in hand." "The Homilies being popular discourses speak of it practically."¹ Mr. Knox was compelled by the same system to resort to the same expedient for its protection against the plain dealing of the Homilies. "The Homily of Justification, (he says,) whatever may be the case with the other Homilies was written not to lay down theological definitions, but rather to furnish useful popular instruction."²

Now here is a singular position. The Article of Justification, being necessarily brief, refers for a more extended expression of its doctrine to the Homily on the same subject. The latter is popular in its cast; but still it is the larger explication of the Article. Now what sort of explication is it, if when it expressly tells us, for example, that Faith is "*trust* in God's mercy," or "an apprehension of God's mercy," through Christ and "the sole instrument on the behalf of man in his Justification," instead of receiving it as it is, we are to consider it only as having "a true and impressive BEARING;" and not as containing "*adequate definitions*" of the truth; *bearing*

¹ Newman on Justification, p. 298.

² Remains, vol. 1, pp. 293, 294.

upon the truth indeed but not declaring it plainly ; so that instead of an explication, it needs itself to be so expounded as to show that, when it defines faith to be trust, and a fiduciary apprehension of God's mercy, and when it says that "faith is the only mean of applying the merits of Christ," it is not to be taken in any such sense.

"I have always thought, that *Useful Popular Instruction*, in the matter of Christian Doctrine, was a faithful communication, in a familiar and popular form, of the Doctrinal System maintained by any particular given Church : So that the difference between such communication, and communication made in a scholastic form, should consist, not in a *departure* from the Doctrinal System in question, but merely in a *delivering* of it through the medium of familiar and popular and unscholastic language."¹

What marvellous facility this consideration of the popular character of the Homilies affords, in making what they declare *a mere saying* and of no manner of weight, appears from the following most remarkable passage of Mr. Newman :

"Let us then now turn to the first book of Homilies ; which will be found clearly to teach, that, whereas faith never is solitary, it is but *said* to be the sole justifier, and that with a view to inculcate another doctrine *not said*, viz : that all is of grace.

"This *sentence* that we be justified by faith 'only, is not so meant by them,' the Fathers, 'that the said justifying faith is alone in man, without true repentance, hope, charity, dread and the fear of God, *at any time or season.*' Again in a passage which has been already cited, we are told, '*Faith doth not shut out* repentance, love, dread and the fear of God, to be joined with faith in every one that is justified, but it shutteth them out from the *office* of justifying.'

"What is the office here spoken of ? not the office of conveying, but of symbolizing justification. For instance. As great and godly a virtue as the lively faith is, yet it *putteth us from itself* and re-

¹ Faber's Prim. Doc. of Justification, p. 68.

mitteth or *appointeth* us unto Christ, for to have *only by Him*, remission of our sins or justification. So that our faith in Christ (as it were) *saieth unto us* that, 'It is not I that take away your sins, but it is Christ only, and to Him only *I send you* for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.' It is plain that 'faith only' does not apprehend, apply, or appropriate Christ's merits; but it only *preaches* them; and thus surely conveys a 'most wholesome doctrine, and very full of comfort.'

"The doctrine, then, on this interpretation, is not a practical rule but an abstract principle. Accordingly it will be observed, the Homilies do not attempt to *explain* its wording literally, but declare it to be a *sentence, saying, or form of speech*, one too, which, when drawn out, assumes quite a new shape, as far as its letter is concerned.

"For instance—'This *saying*, that we be justified by faith only, freely, and without works, is spoken *for to take away* clearly all merit of our works, as being unable to deserve our justification at God's hands;' the drift is given, not an *interpretation*. The writer proceeds, 'and *thereby most plainly to express* the weakness of man and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfectness of our own works, and the most abundant grace of our Saviour Christ; and *thereby wholly to ascribe* the merit and deserving of our justification unto Christ only, and His most precious blood-shedding.' Can words be clearer to prove that faith is considered to justify not as an instrument, but as a symbol; it is to *do* nothing, but it is to 'say,' to 'express,' to 'ascribe,' to 'glory,' to *warn, to bring good tidings*.

'In like manner in the third part of the same Homily: 'The very true meaning of this *proposition or saying*, we be justified by faith only (according to the meaning of the old ancient authors,) is this, we put our faith in Christ, *that we be justified by Him only*. Justification by faith only is here said to be a *saying*; consider how astonished and pained we should be, were the doctrine of the Atonement, or of Christ's divinity said to be a proposition, saying or form of speaking."¹

In a note to some of these passages, we read that

¹ Newman on Justification, pp. 282—285.

such an expression as *faith alone justifies*, is “the emblem of a principle, not a literal statement,” that when faith is said to “*send us to Christ*,” it means only that it “*preaches Christ*,” and again, that “the Homily does not so much affirm that faith only *does* justify, ‘but is *said* to justify.’”

The following passage is still more curious.

“Faith is *said* to justify, not that it really justifies more than the other graces; but it has this peculiarity, that it signifies in its very nature, that nothing of ours justifies us, or it typifies the freeness of our justification. Faith heralds forth divine grace, and its name is a sort of representation of it, as opposed to works. Hence it may well be honoured above the other graces, and placed nearer Christ than the rest, as if it were distinct from them, and before them, and above them, though it be not. It is suitably said to justify us, because it says itself that it does not, so to speak, as a sort of reward to it. In so determining, the Reformers are not laying down a practical direction how to proceed *in order* to be justified, what is required of us *for* justification, but a large principle or doctrine ever to be held and cherished, that in ourselves we deserve eternal ruin, and are saved by Christ’s mercy, and that not through faith only, but through faith and all graces.”¹

Now what have we here, in illustration of the *popular* EXPLICATION given in the Homily of Salvation, of the Article to which it is attached? “The *drift* is given, not an *interpretation*!” There is no attempt “to *explain* literally the wording of the doctrine of faith in the Article.” Singular explication! That doctrine is declared to be only a “*sentence, saying or form of speech*” which “*when drawn out assumes quite a new shape*” from that of its literal meaning. “Faith is but *said* to be the sole justifier.” It “does not justify as an *instrument*,

¹ Newman, p. 281.

but as a *symbol*." Its whole office, as the only mean and instrument, of applying the merits of Christ, consists in its *preaching* them; it is to *do* nothing, but it is to "*say*," to "*impress*," to "*ascribe*," to "*glory*," to "*warn*," to "*bring good tidings*." Faith is made to have about as much justifying efficacy as any preacher of the gospel who tells the sinner of Christ and his salvation. "Justification by faith only" is treated as a mere "*saying*." More indeed than any other graces, "Faith is *said* to Justify; but not that it really justifies more than the other graces." Its only peculiarity is that "it *typifies* the freeness of our justification." "Its name is a sort of representation of divine grace." On this account, alone, is it so honoured in the Scriptures, and the Articles, and Homilies, above the other graces; *as if it were distinct from, before, and above them; though it be not*. It is *rewarded* for this single peculiarity of being in name a type or symbol of grace, by being "*said* to justify us," *because "it says it does not."*

Thus all the labour and earnestness of the reiterated declarations of the Scriptures, and Articles, and Homilies, concerning the sole instrumentality of faith, are evaporated into a mere laudatory *saying*; a distinction of words; an ascription in terms of what exists not in reality. And thus is all sober, grave, dignified interpretation put to shame. Thus are the Standards of our Church brought into contempt. And thus is the common sense of every man, of the most ordinary understanding, outraged. The necessity of such refuges is condemnation absolute.

CHAPTER X.

THE DOCTRINE OF OXFORD DIVINITY AS TO BAPTISMAL JUSTIFICATION, COMPARED WITH THAT OF THE ANGLICAN CHURCH.

Recapitulation of the Oxford and Romish Doctrines.—Difference between remission of Original Sin as held by the Anglican Church, and the Oxford Divines—Testimony of Jackson—Baptismal Justification of Adults—*A priori* reason for believing that the Anglican and Oxford doctrine are diverse on this head—Silence of the Articles and Homilies unaccountable if the Oxford doctrine were that of the Church. Language of the Articles and Homilies irreconcilable with the Oxford doctrine—Language of Scripture, Fathers, English divines needs explanation—Evidence of necessity of other interpretation than Oxfordism gives—Barrow—Beveridge—Hooper—Froth—Hooker—Hall—Homilies—Usher—Beveridge—Inconsistencies in English divines, according to the Oxford Interpretation—Barrow—Hooker—St. Bernard—Jewel. Inconsistencies of Augustine and other Fathers according to the Oxford doctrine—True doctrine shown from Bishops Hooper, Beveridge, and Taylor—Mode of Interpreting the strong language of the old divines, &c.—Bishop Bethil's mode rejected as too low—Strange inconsistencies of Oxford divines—Mode of interpretation illustrated from Augustine, Jewel, from language of Hooker, &c.—Concerning the membership of infants in the Church before Baptism; common language concerning a call to the ministry and language of Scripture as to the baptism of Christ—Further illustration from common law-terms—application to language of Nowell's Catechism—Passages from Whitgift, and Dr. Haddon—Concluding observations—Extract from Bishop Hopkins on the Doctrine of Baptism.

It will be borne in mind that the doctrine of Oxford Divinity, on the subject of this Chapter embraces the following particulars, viz :

1. That Justification is so inseparably connected with Baptism, as its instrumental cause, or mean of conveyance, that before its reception there can be no justification before God ; and, upon its reception, whoever does not impede its efficacy by hypocrisy, or infidelity, is completely justified.

2. That this Baptismal Justification, consisting in the expulsion of sin, by the infusion of righteousness, takes *quite away all original and actual sin*.

In these propositions the Church of Rome and the divines of Oxford entirely unite. We will consider the last, first, because it will be most readily disposed of.

First. Is it the doctrine of the Anglican Church, that Justification takes away all *Original*, as well as *Actual Sin*?

We answer, *Yes, unquestionably!* "There is now *no condemnation* to them that are in Christ Jesus." But we shall find no evidence, but, on the contrary, express denial, in the standards of our Church, that Justification is held to do this, in any degree, *according to the sense in which the proposition is used by our Oxford Divines and the Church of Rome*.

Only two passages are quoted by these writers in evidence of conformity on their part to the teaching of the Church, in this particular,—both from the Homily of Salvation. The first as follows. The Homily has been speaking of the fulfilling of the Law and the suffering of its penalty by Christ for us, and thus proceeds:

"Insomuch that Infants being baptized and dying in their infancy, are by this sacrifice (of Christ) washed from their sins, brought to God's favour, &c. And they which in act or deed, do sin after their baptism, when they turn again to God unfeignedly they are likewise washed by this sacrifice from their sins, in such sort that there remaineth not any spot of sin that shall be imputed to their damnation. This is that Justification which St. Paul speaketh of when he sayeth, No man is Justified by the works of the Law, but freely by faith in Jesus Christ."¹

¹ Homily of Salvation, Part 1.

Again, on the same subject of Justification the Homily says :

“ We must trust only in God’s mercy and that sacrifice which the Son of God once offered for us on the cross to obtain thereby God’s grace and remission, as well of our original sin, in baptism, as of all actual sin committed after baptism, if we truly repent.”¹ &c.

Now it is manifest that both of these passages are upon Justification—they speak of Justification from Original Sin and from Actual Sin in precisely the same language. But we have already showed that Justification, in the sense of this Homily, consists in the *non-imputation* of sin, through the external and imputed righteousness of Christ embraced by faith ; and not through a righteousness *imputed* and *inherent*. It has also been seen that since Original Sin, is defined by our Article to be an “ *infection of nature*,” which is not *all* taken away, but “ *remains even in the Regenerate*,” and “ *in them has the proper nature of sin*,” it is evident, that its remission, spoken of in the above extracts, is to be understood simply in reference to a *judicial pardon*, and cannot refer to its *actual removal*. In other words that though it *remains*, even in the unregenerate, nevertheless *through the imputation of the righteousness of Christ*, it is not imputed to them for condemnation.

But very far from this is the sense in which these passages are quoted by our Oxford divines. Their doctrine is not that Original Sin is not imputed, but *does not exist* after the Baptism of Infants and Adults. It is quite taken away *in fact*, as well as in *imputation*. It is remitted by *being expelled*. “ There re-

¹ Homily of Salvation, Part. 2.

maineth not any spot of sin," not merely *that is* imputed, but that can be said *to be*. How directly this contradicts the Article on Original Sin, and obliges them to imitate the refuge of Romanism, in changing the whole doctrine of Original Sin so as to suit their doctrine of Justification, has been already showed.

Now that Original Sin, as an "*infection of nature*," is not taken away in Baptism, our Oxford divines, if they will not hear the Article of the Church, will perhaps listen to the words of one whom they profess so highly to estimate, as the learned Dr. Jackson.

He says that the *Romish Church* and "SOME WHO HAVE PROFESSED THEMSELVES MEMBERS OF THE PRESENT ENGLISH CHURCH, teach that Original Sin *is utterly taken away*, or that our Regeneration is instantly and fully wrought by the Sacrament of Baptism. That children (he replies) rightly baptized are truly regenerated by the Spirit of God, we deny not. And in case, being so baptized, *they die before they come to the use of reason*, yet ought we not to doubt of their salvation, because they have, by baptism, been made partakers of Regeneration *in such a measure as is requisite and sufficient for their salvation whilst they are Infants*. But that Original Sin, the Lust of the flesh, or the old man, should be *utterly extinguished* in them before their death, *we must deny*." "If Original sin, or the Old Man, with his members, be utterly extinguished in young Infants by Baptism, I demand how possibly they could revive in the same parties, as soon as they come to the use of reason?" *So that Baptism is rather a Sacramental*

Consecration of us to undertake the fight with the Works of our flesh, or corruption of our nature, than an utter extinction or absolute drowning of those enemies."¹

Thus we see that a writer than whom none is more confidently claimed by the advocates of this divinity not only condemns this, its doctrine, as untrue, and not the doctrine of the Church of England, but as *the peculiar property of the Church of Rome*.

The truth manifestly is that our Church, in the Homilies, above quoted, speaks of Original Sin being remitted in the Baptism of Infants, precisely as it is remitted in that of penitent and believing Adults; and she speaks of its remission in both these cases, precisely as she speaks of the remission of the *actual sins* of Adults. It is the removal not of the *moral being*, but of the *judicial condemnation* of that which "has the nature of sin." In infants, Original

¹ Jackson's Works, iii. pp. 99, 100. Bishop Hopkins speaks of the origin of this notion of the removal of original sin by baptism as a novelty among Protestants of his time—"Regeneration (he says) begins now to be decried by as great masters in Israel as ever Nicodemus was—they think, if they are but baptized, whereby *as they suppose, the guilt of original sin is washed away*," &c. The above extract from Jackson is of the greater force because elsewhere, in divers places, he speaks strongly of "*the remission of original sin in Baptism*," as for instance—"Only original sin is remitted in such as are not guilty of actual sins, as in Infants," *vol. iii. p. 297*. Evidently then he distinguishes between the *remission* and the *extinction* of Original Sin in Baptism. The latter is the doctrine of Oxfordism and Popery, not only because their Justifying righteousness *is infused grace* and to be justifying it must leave no original sin remaining, but because such are the express declarations of both. "The Council of Trent to obviate the possibility of doubt on this subject has added its own distinct declaration, by pronouncing anathema against those who should presume to think otherwise, or should dare to assert that "although sin is forgiven in baptism, it is not entirely removed or totally eradicated, but is cut away in such a manner as to leave its roots still firmly fixed in the soul."—Catechism of Council of Trent, p. 168.

Sin is thus remitted on account of the imputed righteousness of the "Second Adam," without their personal faith, just as, they have been brought without any act of theirs, under the curse of the sin of the first Adam. When Baptized Infants come to be capable of what is called *actual sin*, that is, *sin after Baptism*, then they must personally "repent and believe on the Lord Jesus Christ," or else they cannot be saved; but their baptism, as to all participation in God's mercy, will be then as if they had not been baptized; just as the circumcision of the Jew was made, by unbelief, "*uncircumcision*."

Secondly: Is it the doctrine of the Anglican Church that Justification is so inseparably connected with Baptism, as its *only Instrumental Cause* that without it no sinner can be justified before God? This we unequivocally deny—and on the contrary, we positively assert that it is the doctrine of our Church that *whenever a sinner repents and believes in the Lord Jesus Christ, before Baptism, at Baptism or after Baptism*, his sins are freely and perfectly remitted, he is freely and completely justified, through "the righteousness which is of God by faith."

The proof of this is already half made by the shewing in our preceding pages of the entire opposition between the nature of Justification as held by the advocates of its inseparable dependance on Baptism, and its nature as held by our Church.

Since Justification, in the judgment of our Church, consists in the imputation, or accountiug, of the Righteousness of Christ's Mediatorial obedience and death, to us, as if we had perfectly fulfilled the law; while in the scheme of Oxford Divinity, it consists

in no such thing, but in an infused and inherent righteousness, a *moral* righteousness abiding in us; it is not probable that the dependance of the former upon an external ordinance, will be found to resemble that of the latter.

With these preliminary observations we proceed to a more direct enquiry.

If our Church does teach that Baptism is the only Instrument of Justification, so that no one, however penitent, and believing before baptism, can be Justified; then surely we must expect to find so grave a doctrine asserted in those documents, in which our Church professes to state her doctrine on the subject, as well of Baptism, as of Justification. The Church of Rome does not publish her canon of Justification without declaring expressly that Baptism is *the only Instrumental Cause of Justification and that without it, Justification can come to no one*. Dr. Pusey does not draw up either his Article of Justification or of Baptism without being equally express. Mr. Newman can hardly write a page on Justification without indicating his views as to its connection with Baptism. Now if our Church is of the same mind, surely her Articles on the subject of the Sacraments in General, on Baptism in Particular; her three Articles relating to Justification, or else the Catechism, in those parts relating to the Sacraments, might be expected to say something on this subject. In examining into the doctrine of the Church in this matter, it is the same question *essentially* whether a person, possessed of true repentance and a lively faith, may be considered as spiritually *born of God or regenerate*, though not yet baptized: for though Justification as in scripture-divinity is altogether a different matter from

Regeneration, yet as the two are inseparably connected, or that none are justified who are not also Regenerate, and none are Regenerate, who are not also Justified, whichever way the question may be determined with regard to the one, it must be also as to the other.

Then do the standard documents of the Anglican Church pronounce that no man, however penitent and believing, is either born of the Spirit, or Justified, except he have been baptized?

The Article of Justification which is applied by Oxford divines, exclusively to the case in hand, viz: the justification of the unbaptized contains *not a word about Baptism*. The only instrument it knows is *faith*. But that Article refers for a larger explanation of its doctrine to the Homily of Salvation. That Homily enters at much length, into the subject of Justification by faith, and yet only in the two extracts given at the commencement of this chapter is *one word said about Baptism*; and in those passages, not a word about the penitent and believing, but unbaptized adult, but only about children incapable of believing, and persons repenting *after* Baptism. Now this looks very strange indeed, if there be no Justification without Baptism.

But what says the Article expressly given to Baptism?

“Baptism is—a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of forgiveness of sins and of adoption to be the sons of God by the Holy Ghost are *visibly signed and sealed*, faith is confirmed and grace increased by virtue of prayer to God.”¹

¹ Article xxvii.

These words evidently refer to the baptism of adults, or persons having what, the Catechism says, is necessary to a right receiving of Baptism, viz: repentance and faith. This Article says that Baptism is the *sign* of regeneration. It goes no further. But the *sign* and the thing *signified* are not the same, or inseparable. The sign may be alone as in Simon Magus; it may follow after, as in the baptism of Cornelius and the Eunuch. To say that in Baptism "*the promises of forgiveness are visibly signed and sealed,*" is just as consistent with the idea that forgiveness has already taken place, as the signing, sealing and delivering of a deed of conveyance of an estate is consistent with the estate having been for some time already in the actual possession and enjoyment of him, to whom the deed is made.

The same will hold with regard to the definition of a Sacrament in the Catechism, that it is "an outward and visible sign of an inward and spiritual grace given to us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." The time of the giving of that "spiritual grace," which is said to be "*a death unto sin and a new-birth unto righteousness,*" is no more restricted to the time of the sign, than the time of entering on the use of an estate is restricted to the time of signing and sealing the title deed. But Baptism is not only a sign and seal and pledge, but an *effective sign*. It is "a mean whereby we receive," the grace signified, as well as "a *pledge* to assure us thereof." In the case of Infants we doubt not it is a means whereby they may, and do often receive the beginnings, of that grace; though even upon infants

unbaptized, the prayer of faith may, and we doubt not does, sometimes bring down the grace of the Holy Ghost. But we are now on the case of *adults*. The language of the Catechism by no means teaches that the grace signified is *first* received by them when they receive its visible sign. The very nature of the Repentance with which they are supposed to come, is that of "*a death unto sin and a new birth unto righteousness.*" The grace signified is therefore begun before. Baptism is the *means of receiving more* of it, and therefore the equivalent expression in the 27th Article is that in Baptism, "*faith is confirmed and grace increased by virtue of prayer unto God,*" both being already begun.

Now as we have said that neither in the Articles, Catechism, nor Homilies, is it ever hinted that Justification is limited to Baptism, as its only instrument; we add the assertion that, in the Articles and Homilies, *it expressly is limited to faith, as its only instrument of reception.*

For the illustration and support of this position, the reader must be referred to the evidence of faith being made the "*sole instrument,*" "*the only mean*" required "in behalf of man for his Justification," as it is given in the review taken of the Articles and Homilies in the 9th Chapter of this work.

We cannot consider it necessary to go any further in vindicating the eminently evangelical doctrines of those standards from the charge of teaching that though a sinner have truly repented, and is humbly believing in Jesus, and so has that very inward and spiritual grace of which Baptism is the sign, yet, if some cause, not involving a sinful disobedience, or

neglect on his part, have prevented or delayed his baptism, he cannot be now "justified by faith," and so *has not peace with God*. Yet this is the doctrine of Dr. Pusey—and this is the doctrine of Rome. If it be a good objection to the Romish doctrine of the necessity of the Priest's *intention* to the validity of the Sacraments, that thus, a poor penitent soul will be dependant for his dearest privileges upon the caprice of men who may be ungodly and caring nothing for his soul, why is it not just as much against this dependance of justification upon Baptism, that thus a sinner may be kept out of the peace of God, and out of heaven, by the indifference, indolence or absence of a Minister?

The plain testimony of the word of God is that "Whosoever believeth that Jesus is the Christ is born of God." "Every one that loveth, is born of God." "He that believeth in the Son hath everlasting life." Then as true repentance and faith are required for adult Baptism, and where there is true repentance towards God, there must be true love, it follows that the Church considers that whosoever is truly prepared for adult-baptism *is already born of God—and already justified*.

One would suppose that such truths could not be hid from any common reader of the Scriptures. And here we should drop the subject, but that passages occur in the Scriptures, in the service for Adult Baptism, in the Homilies, and in standard writers of our Church on the subject of Baptism, which many minds, of correct views, find great difficulty in reconciling with the doctrine just exhibited. The passages in the Scriptures are such as that of Ana-

nias to Saul, "*Arise and be baptized and wash away thy sins;*" that concerning John's baptism, which is called the "*Baptism of repentance for the Remission of sins;*" that also of St. Peter on the day of Pentecost—"Repent and be baptized, &c., *for the remission of sins.*" The passages in the office for adult baptism are similar. According to such passages, Baptism is called, in the Homilies, "*the fountain of our Regeneration*"—"the Sacrament of our Regeneration, or New Birth." We are said to be "*washed in our Baptism from the filthiness of sin.*" We say in the Nicene Creed, that we "*believe in one baptism for the remission of sins.*" Such language is followed out with great strength of language in the ancient Fathers, and is found, every where, in the writings of the old English Divines, as well as in those of Continental Reformers. A few examples will suffice for the whole.

Cranmer says: "The second birth is by the water of Baptism, which Paul calleth the bath of regeneration, because our sins be forgiven us in Baptism, and the Holy Ghost is poured into us as into God's beloved children, so that by the power and working of the Holy Ghost, *we be born again spiritually and made new creatures.*

Again: "By Baptism, the whole righteousness of Christ is given unto us that we may claim the same as our own."¹

Bradford says, that "*in Baptism is given to us the Holy Ghost and pardon of our sins—the old man is put off the new man is put on.*"²

¹ Sermon on Baptism.

² Sermon on the Lord's Supper.

Such language is common in Hooker. "This is the necessity of Sacraments. That saving grace which Christ originally is, or hath for the general good of His whole Church, by Sacraments he severally deriveth into every member thereof." Again, "we receive Christ Jesus in Baptism once, as the first beginner; in the Eucharist often, as being by continual degrees, the finisher of our life." Again, "Baptism is a Sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ, and so through his most precious merit obtain, as well that saving grace of imputation which taketh away all former guiltiness, as also that infused virtue of the Holy Ghost which giveth to the powers of the soul their first disposition towards newness of life."¹

Such are faithful examples of the strongest language to be found on the subject—and without doubt, it need not be any stronger, to meet the meaning of Scripture.

But is it not manifest that the writers of such passages did believe that no man is born again, made a new creature, regenerated by the Holy Ghost, justified by the imputation of Christ's righteousness till he is baptized? Let us examine the case.

A few considerations will show that these expressions cannot be thus literally and strictly interpreted. Let it be premised that it is maintained by our Oxford Divines and we have no disposition to dispute it, that, in the times of the Reformers and of those men of strength who immediately succeeded them,

¹ Hooker's Eccl. Pol. l. v. § 57 and 60.

there was no difference of opinion on this subject. Whatever therefore may appear in one, will be a valid explanation of the *general* doctrine of the rest.

Now if Cranmer did hold literally and strictly that Justification cannot take place until we are baptized, how happens it that he writes the Homily on Justification which is referred to in the Article of Justification, for a full explication of the doctrine of Justification—a Homily in three parts, in which the connection of repentance and faith with Justification is fully treated, and the latter is represented as the only means, the former as absolutely necessary to Salvation; and yet Baptism, as having any such relation, is not hinted at, and the only two places in which Baptism is mentioned at all, are those already quoted, where the remission of *Original Sin*, in the baptism of infants and of post-baptismal sin, in adults, is spoken of in a few lines.

Again, the same Cranmer writes, or aids in writing, another Homily on Faith, which speaks largely of its nature and saving influence, and notes that whosoever *believeth* is born of God, but there is not a word in all the Homily, about Baptism. Can it be supposed that such an omission would have appeared, had Cranmer believed that Faith is always “secondary and subordinate to Baptism,” dead without it, and repentance so defective that a sinner repenting and believing cannot be justified or at peace with God till he has been baptized? Could the Church of Rome have made such an omission? Could Dr. Pusey or Mr. Newman have kept Baptism so in the shade? This certainly is unaccountable on such a supposition.

Again, Bishop Hooper (Martyr) writes a Sermon on Justification, in which he speaks freely and very strongly of faith as the only mean of Justification, as in the following passage: "Though *sole* faith excludes not other virtues from being present at the conversion of every sinner, yet *sole and only* faith excludes the merits of other virtues and obtains *solely* remission of sin for Christ's sake *herself alone*." The good Bishop in this Sermon speaks of the Lord's Supper, and gets so near to Baptism as to speak of Nicodemus, whose case is so associated with Baptismal Regeneration, and yet not a word about Baptism occurs in the whole Sermon.

Again, Hooker has a long and learned Discourse of Justification in which he is exceeding clear and point edas to the office of faith, as well as divers other cognate subjects. He says "*Faith is the only hand which putteth on Christ unto Justification*," and "*by faith we are incorporated into Christ*." In one place he expressly sets himself to show what is required in us, as absolutely necessary to salvation; he goes over divers particulars, yet in all the discourse, not a word is said of Baptism, except to mention, *as characteristic of Popery*, precisely what our Oxford divines so earnestly contend for, viz: "that Romanists hold that the infusion of grace is applied to infants through Baptism, without either faith or works," and that "in them REALLY (*substantially*,) it taketh away Original Sin and the punishment due unto it—that "it is applied to infidels and wicked men in the first Justification, through Baptism without works, *yet not without Faith*, and it taketh away both sins Actual and Original together."—Section v.

Now certainly such omissions of Baptism in such discourses are very singular, if the authors held the doctrine which makes Mr. Newman and Dr. Pusey so earnest and reiterated and emphatic for Baptism, whenever they speak of Justification or Faith.

Precisely the same might be said of many other standard authors. For example, Bishop Andrews, who writes a masterly discourse on Justification—full of *imputed righteousness and faith*, but not a word of Baptism. But the case of Bishop Beveridge is peculiarly strong. No writer employs the language which we have quoted from Cranmer, Bradford and Hooker, concerning Baptism with more fulness and force than Beveridge.¹ At first reading one would suppose that without Baptism there could not possibly be either a new creature, the pardon of sin, or a hope of salvation. But the same admirable divine has a series of sermons on Faith and Repentance, *nine* in all, in one of which he treats of Faith as *Purifying the heart*; in another, as *Overcoming the World*; in another, as *the Only Title to Sonship in Christ*; in a fourth, on *the Profession of such Faith*, which brings one Sacrament, the Lord's Supper, unto prominent view; in a fifth, on the same: in a sixth, on *Repentance*; in a seventh, on Repentance as a *certain and the only method of obtaining Pardon*; in an eighth, on Repentance; in the last, on "*Repentance and Faith, the two great branches of the Evangelical Covenant*"—and yet in no part of these discourses is the subject of Baptism even mentioned except, once or twice, in the most *incidental* manner.

¹ See Sermon, No. 35.

But the case is stronger still in regard to two other discourses, expressly on the way of salvation, and entitled "*Salvation wholly owing to Faith in Christ.*" The text is the answer to the Philippian Jailer, "*Believe in the Lord Jesus Christ,*" &c.¹ Now here was a fine opportunity to show the dependence of faith on Baptism and its entire subordination, for Regeneration and Salvation—because it immediately follows that the Jailer "*was baptized, he and all his, straightway.*" How could Mr. Newman have handled the faith of the Jailer, without his baptism; the *word* of faith from St. Paul, without the *Sacrament* of faith which he administered? But Bishop Beveridge while he is full and glorious on the former, does not so much as mention the latter, except just to say that doubtless the Jailer received effectually the preaching of the Apostles, because "it is expressly asserted that he and all his were presently baptized and *that he believed in the Lord with all his house.*" Such is the only mention of *Baptism*—all the rest is of *faith*.²

¹ Such passages as the following occur continually in these Sermons. "It is to faith and faith only, under God, that all things relating to our future state are ascribed all the Bible over, not only our Pardon, Justification, Reconciliation," &c. "By the same faith whereby we are accounted righteous before God, through the Merits of his Son, by the same we are made sincerely righteous in ourselves, through the power of His Holy Spirit." "It is by Faith that we are engrafted into Christ and made members of his body, and so partake of that Holy Spirit who proceeds from him."

² The contrast between this entire passing over of the baptism of the Jailer, on the part of Beveridge, and the prominence assigned to it by Dr. Pusey, is very striking. Bishop Beveridge dwells exclusively upon the required faith. Dr. Pusey sees nothing scarcely in that faith but baptism, as necessary to the very life of faith. Thus says the latter: "Paul says, '*believe on the Lord Jesus Christ,*' &c., but a part of that belief was his Baptism, without which his belief HAD BEEN DEAD."—Tract, No. 67. Am. Ed., p. 173. Now if Beveridge had believed, with Dr. Pusey, as is contended, that the Jailer's faith was

Certainly these omissions are singular on the supposition that those venerable authors did agree with those of Oxford, as to our absolute dependence for being born again of the Spirit and Justified, upon the receiving of Baptism.

But again, if the strong passages which we have quoted from Cranmer, Hooker, &c., are to be taken literally, *they will prove far too much for any theologian.*

For example. Cranmer says that in Baptism we are "*born spiritually,*" and made "*new creatures.*" Bradford, that "*the old man is put off, and the new man put on; yea, Christ is put on.*" Now even Mr. Newman thinks the expression "*put on Christ*" too strong to be accomplished in Baptism, because "*baptized persons do not so put on Christ as to be forthwith altogether different men from what they were before.*"

Again, Hooker says that in Baptism we are *incorporated into Christ*, and obtain *that infused divine virtue of the Holy Ghost which giveth to the powers of the soul the first disposition towards newness of life.*"

Now since it is required of those who come to adult Baptism that they have *repentance and faith* before they come, a literal interpretation of that passage would teach that one may repent and believe not only without being a new creature, without putting off the old man, but even without "*the first dis-*

dead till Baptism gave it life, how was it possible that in expounding the way of salvation, as exhibited in the case of the Jailor, he should have expended two whole discourses, the one on Salvation by faith in general, the other on Justifying Faith in particular, without even alluding to any dependence of Faith on Baptism or any connection between them, and yet Beveridge is one of the examples given by the Oxford Tracts of those English Divines who teach their doctrine of baptismal justification.

position towards newness of life." But Repentance and Faith are "that death to sin (says Barrow) and resurrection to righteousness, that being buried with Christ and rising again with him, so as to walk in newness of life, *which the baptismal action signifies.*"¹ Here the very grace of which Baptism is the visible sign, and which is said to be conveyed by it is declared to be that with which we must *come* to Baptism. Again Beveridge, in illustrating the doctrine of the Church on Baptism, quotes Augustine thus:

"In the baptismal washing, not only the pardon of such sins as are committed, *but of such as shall afterwards be committed*, is granted to such as believe in Christ." Now that sins are forgiven before they are committed is, a doctrine which Oxford Divines are not prepared to hold. But the literal interpretation for which they are so strenuous will make this, as well, that past sins are strictly remitted in Baptism, to have been the doctrine of Augustine.¹

Again, while Hooker says that "by Baptism we are incorporated into Christ," and Cranmer, that in Baptism "the whole righteousness of Christ is given unto us;" both these divines ascribe in other places, this same blessing only to Faith as the sole instrument of Justification. "*By Faith we are incorporated into Christ.*" It is impossible therefore to suppose that in the judgment of these writers, an adult in Baptism receives any new creation, any putting off of the old man, any death to sin or new birth to righteousness, any spiritual union to Christ which,

¹ Barrow on the Doctrine of the Sacraments.
Art. xxvii.

² Beveridge on Articles—

as a penitent believer, he had not while unbaptized.

We therefore find in their writings express declarations that all the inward and spiritual blessings signified and conveyed in Baptism, are effectually enjoyed before Baptism by such as are prepared to be baptized. For example. Bishop Hooper says:

“Such as be baptized must remember that repentance and faith precede this external sign; and in Christ the purgation was *inwardly* obtained BEFORE the external sign was given. So that there are two kinds of Baptism, and both necessary. The one interior, which is the cleansing of the heart—the operation of the Holy Ghost: and this baptism is in man, *when he believeth.*”¹

And thus John Frith, (Martyr):

“If the Spirit of God and his grace were bound unto the Sacraments, then where they were not ministered should be neither Spirit nor grace. But that is false; for Cornelius and all his household received the Holy Ghost before they were baptized. Here we may see that as the Spirit lighteth where he will, neither is he bound to any thing. Yea, and this example doth well declare that the sacraments are given to be an outward witness to all the congregation of that grace which is given privately before to every man.” “We require faith of a man before he be baptized (which is the gift of God and cometh of grace) and so it is an outward sign of his invisible faith, *which was before given him of God.*”²

Hooker says: “We grant that those sentences of Holy Scripture which make Sacraments most necessary to eternal life are no prejudice to their salvation that want them by some inevitable necessity and without any fault of their own.” Now what does this amount to? A sinner repents and believes. He desires and determines to obey all God’s will. That will includes Baptism. But by the appointment of his Minister, he is not to be baptized till the ensuing

¹ Fathers of the English Church, v. p. 169.

² *Ib.* l. pp. 386, 408.

Sunday. The delay is no fault of his own. Does this delay cause him to be unjustified and unregenerate when both are necessary to peace with God? Would such delay on the part of the Church be excusable in such a case? But take a stronger case. The ancient Church for general Baptism made choice of two chief days in the year—Easter and Pentecost. Suppose a heathen soon after Pentecost becoming truly penitent and believing, and desiring to be baptized, as part of the will of God. His baptism, according to the custom, would be deferred till the following Easter, “without any fault of his own.” It is not possible that the Church believed that all that while he was not born of the Spirit nor Justified, and would not be till Easter. How could he have been left in such a state, not at peace with God, when a Minister could at once have baptized him? So that Hooker’s admission is simply this, that whenever a person professing repentance and faith remains unbaptized, out of a spirit of disobedience to the will of God, he is not justified, because that disobedience is evidence that his repentance and faith are not genuine; and when his want of baptism does not argue any thing against his repentance and faith, he is justified—or, in his own words, quoted from St. Bernard, “his religious desire of baptism standeth him in the same stead,” which amounts to the admission that however Baptism is said to incorporate us into Christ; to give us the Holy Spirit; to make us new creatures; gives us remission of sins, &c.; whosoever *truly* repents and believes is already incorporated into Christ, born of the Spirit, and has received remission of sins—so that Baptism is *not in this*

sense the instrument of Regeneration or Justification. Hence is cited Augustine as saying: "He is not deprived from the *partaking* and *benefit* of the sacrament (though he be not baptized) so long as he findeth in himself that thing, that the sacrament signifieth." And Ambrose also writing concerning Valentinianus, a Christian Emperor, who died unbaptized, says: "I have heard that you are grieved because he took not the sacrament of Baptism. Tell me what other thing is there in us but our will and our desire—*He which was endued with thy Spirit, O God, how might it be that he should be void of thy grace!*"

Bishop Jewel having instanced these opinions of Augustine and Ambrose, and having mentioned that Constantine, the first Christian Emperor, was not baptized until his death; that the thief on the cross was received into Paradise without Baptism, and that Jeremiah and John Baptist were sanctified in their mother's womb, proceeds to say: "By these few it may appear that the Sacrament *maketh not a Christian*, but is a seal and assurance to all that receive it, of the grace of God, unless they make themselves unworthy thereof. The Church hath always received three sorts of Baptism—the *baptism of the Spirit, or of blood, (martyrdom) or of water.*" Thus, according to Jewel, the Church has always held a baptism of the Spirit independently of the outward sacrament of Baptism by water.¹ Thus therefore writes Bishop Hall:

"No man that hath faith can be condemned; for Christ dwells in

¹ Jewel on the Sacraments—Fathers of the English Church, vol. vii. pp. 500, 501.

our hearts by faith, and he in whom Christ dwells cannot be reprobate. Now it is possible that a man may have a saving faith *before* Baptism. Abraham first believed to Justification, then *after* received the sign of circumcision as a seal of the righteousness of that faith which he had when he was uncircumcised. Neither was Abraham's case singular: he was the father of all them also which believe, not being circumcised. These as they are his sons in faith, so in righteousness, so in salvation. Uncircumcision cannot hinder where faith admitteth. Baptism therefore without faith cannot save a man; and by faith doth save him. And faith *without Baptism* where it cannot be had; not where it may be had and is contemned. That Spirit which works by means, will not be tied to means."¹

Regeneration being thus, in the view of the Church, and her standard divines, *a spiritual and inward birth*, which is not so inseparable from Baptism that there may not be this new birth without that Sacrament, or that Sacrament, without this new-birth; the Church, in directing her members to examine themselves as to their having this grace, does not say, "*look to your Baptism, take that for evidence;*" but "here is now that glass wherein thou mayest discern whether thou have the Holy Ghost within thee. If thou see that thy works be consonant to the pre-script rule of God's word savouring and tasting not of the flesh, but of the Spirit; then assure thyself that thou art endued with the Holy Ghost; otherwise—thou dost nothing else but deceive thyself."²

But this is precisely what our Oxford Divines most pointedly ridicule, as Ultra Protestant and vain. Dr. Pusey says that "Ultra Protestants have been taught that Justification is not *the gift of God through his Sacraments*, but the result of a certain frame of mind, of a going forth of themselves and

¹ Bishop Wall's Works, vol. vii. pp. 236, 237. ² Homily for Whitsunday.

resting themselves upon their Saviour; this is the *act whereby they think themselves to have been justified*;" certainly—that *act* is faith. "*He that believeth on Christ is Justified from all his sins*" saith the Scripture. "If, says our Church, we rise by repentance, and with a full purpose of amendment of life, do flee unto the mercy of God, *taking sure hold thereupon, through faith in his Son Jesus Christ* there is an assured and infallible hope of pardon and remission" of our sins.¹ "Faith is the only hand that taketh hold upon Christ."² "In this doubtless (says Beveridge) consists the very essence of Justifying faith, even in trusting and relying upon Christ alone for pardon and salvation, so as to expect it from him and from none but him."³

But Dr. Pusey continues. "So, as another would revert to his Baptism and his engrafting into Christ (at his baptism) and his thus being in Christ, so do they, to this act whereby *they* were justified."⁴ Now here is indeed precisely the difference. The Oxford system, like Romanism, so identifies Baptism with Regeneration and Justification, that we are not, as the Homily, above quoted, directs, to look to our works, our walk, our conformity with God's will in His word, the *savour* and *taste* of our minds, as "the glass" in which we are to see whether we be in faith, in Christ, &c.; but we are to "*revert to our baptism*"—*that* is the glass by which we are to examine ourselves whether we be in the faith—that is the evidence of our union to Christ by faith.

¹ Homily of Repentance, P. 1.
mons, No. 89.

² Hooker.

³ Beveridge's Ser-

⁴ Letter to Bishop of Oxford, pp. 47, 48.

Nothing could more plainly or more impressively display the "*great gulf fixed*" between this divinity and that of the Scriptures, our Church, her standard divines, than simply this—that while the evidence of Justification which the Scriptures refer to continually, is that of faith, and the evidence of faith is the *walk, the fruits, the being led by the Spirit, the purifying of the heart, overcoming the world, &c.*, and never *our having been baptized*; on the contrary, the evidence of Oxfordism like that of Romanism, is simply and exclusively our Baptism—our "*being thus in Christ.*"

The general benefit of Baptism is thus stated by Archbishop Usher :

It is "the same, (he says) as was the benefit to the Jew, outward;" (Rom. ii. 28; iii. 1, 2,) "there is a general grace of baptism which all the baptized partake of as a common favour, and that is their admission into the visible body of the Church, their matriculation and outward incorporating into the number of the worshippers of God by external communion. And so as circumcision was not only a seal of the righteousness which is by faith, but as an overplus, God appointeth it to be a wall of separation between the Jew and the Gentile; so is baptism a badge of an outward member of the Church, a distinction from the common rout of heathen, and God thereby seals a right upon the party baptized to his ordinances. Yet this is but the porch, the shell, the outside. All that are outwardly received into the visible Church are not spiritually ingrafted into the mystical body of Christ. Baptism always is attended upon by that general grace, but not always by that special." Again: "Some have the outward sign and not the inward grace; some have the inward grace and not the outward sign; we must not commit idolatry by deifying the outward element."

"As baptism, administered to those of years, is not effectual unless they believe; so we can make no comfortable use of our baptism administered in our infancy until we believe. The righteousness of Christ, and all the promises of grace, were in my baptism estated upon me, and sealed up unto me, on God's part; but then I

come to have the profit and benefit of them, when I come to understand what grant, God in baptism hath sealed unto me, and actually to lay hold upon it by faith."

Those excellent Bishops, Hopkins and Reynolds, would furnish us with abundant matter in point, but as Bishop Beveridge is especially strong, and is particularly referred to in the Oxford Tracts for the use of language which seems to indicate the inseparability of Regeneration and Justification from Baptism, we will now show that he ascribes all saving mercies to faith without naming Baptism.

"When a man believes in Christ, the second Adam, and *so is made a member of his body*, he is quickened and anointed by his Spirit, which being the principle of a new life in him, he *thereby becomes a new creature*—another kind of creature from what he was before, and therefore is properly said *to be born again*, not of blood, &c., but *of God*. His whole nature is changed. He hath a new set of thoughts and affections—and whereas other men are born only of the flesh, such a one is *Regenerate or Born again* of the Spirit. Hence all such are called the Sons of God, *and are really so*." These passages are from a sermon on *Regeneration*, in which Baptism is not mentioned.¹ The identity of the language with that of the Homily for Whitsunday is striking—"Such is the power of the Holy Ghost to regenerate men and as it were to bring them forth anew, so that they shall be nothing like the men they were before."

We will now show by the comparison of passages of the same authors, how impossible it is to

¹ Beveridge's Sermons, No. 73.

save them from self-contradiction, if the Oxford assertion, concerning their meaning, be true.

Barrow is one of the *Catena Patrum*, furnished in the Oxford Tracts, in support of their doctrine of Baptismal Regeneration and Justification. Their citation quotes him as saying:

“No man can enter into the kingdom of heaven (that is become a Christian or subject of God’s spiritual kingdom) without being regenerated by water, and by the Spirit; that is without Baptism, and the spiritual grace attending it, according as St. Peter doth imply that the reception of the Holy Spirit is annexed to Holy Baptism; ‘Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost.’”¹

“That the justification which St. Paul discourseth of, seemeth in his meaning, only or especially to be that act of grace which is dispensed to persons at their baptism, or at their entrance into the Church; when they openly professing their faith, and undertaking the practice of Christian duty, God most solemnly and formally doth absolve them from all guilt, and accepteth them into a state of favour with him: that St. Paul only or chiefly respecteth this act, considering his design, I am inclined to think, and many passages in his discourse seem to imply.”²

Now, from all this, one would conclude that Barrow had no idea of such a thing as Justification before Baptism. But how will this agree with the following passage of the same sermon of Justification?

In Baptism St. Paul saith “we *die to sin* (by resolution and engagement to lead a new life in obedience to God’s commandment,) and so dying we are said to be justified from sin (that which otherwise is expressed, or expounded, by being freed from sin:) now the freedom from sin obtained in baptism is frequently declared to be the remission of sin then conferred, and solemnly conferred by a visible seal.

“Whereas also so frequently we are said to be *justified by faith*,

¹ Sermon of the Holy Ghost.

² Of Justification by Faith.

and according to the general tenor of Scripture, the immediate consequent of faith is baptism; therefore dispensing the benefits consigned in baptism; is coincident with justification; and that dispensation is frequently signified to be the cleansing us from sin by the entire remission thereof."

Now here is *justifying faith*, going *before* Baptism; Baptism made its *consequent*. But in Oxford doctrine, this order is directly reversed. Justifying Faith is there the consequent of Baptism. The benefits of Baptism are said by Barrow to be "*co-incident* with Justification," not productive of it. They come by faith, and are "*consigned*" by Baptism; "*conferred*, and solemnly confirmed by it, as "*a visible seal*," just as an estate, which has been long since purchased and possessed, is conferred by a deed of conveyance, and confirmed by a visible seal. The *death unto sin* which Paul speaks of as being contained in baptism is here said to be "by resolution and engagement to lead a new life"—no "inward, spiritual" change. Dr. Barrow considers *that* as having been already wrought in repentance and faith. He expressly says that repentance and faith which are required as preparatory to adult baptism are "that death to sin and resurrection to Righteousness, that being buried with Christ and rising again with him, so as to walk in newness of life, *which the baptismal action signifies*."¹

Here then, according to the Oxford view, is a perfect contradiction, rendered the more manifest because Barrow considers the Oxford doctrine of Justification by inherent righteousness to be an interpretation of St. Paul, "*arbitrarious and uncouth*."

¹ On the Doctrine of the Sacraments.

We will show the same thing in Hooker, who in the Oxford *Catena Patrum* is cited as follows;

“As we are not naturally men without birth, so neither are we Christian men, in the eye of the Church of God, but by new birth; nor according to the manifest ordinary course of divine dispensation new born, but by that baptism which both declareth and maketh us Christians. In which respect, we justly hold it to be the *door* of our actual entrance to God’s house, the first *apparent beginning of life*, a seal perhaps to the grace of election before received; but *to our sanctification here, a step that hath not any before it.*”¹

Now this will seem to many to be as strong as possible, on the side of Oxford doctrine. But a little reflection will show that we must look for some other sense of such words than such as their unconnected *prima facie* appearance would teach. Hooker speaks of Baptism being “the door of our entrance to God’s house,” “the first apparent beginning of life;” but elsewhere he ascribes all this to faith. “By faith (he says) we are incorporated into Christ.” And the Homily of the Passion does likewise. “*Faith is the first entry into the Christian life,*” not Baptism. “*Faith is the root and well-spring of all newness of life, as well in praising God and loving our neighbour, as purging our conscience from filthiness.*”

Besides Hooker, as we have seen already, is acknowledged by Oxford Divines to have believed a doctrine of Justification entirely different from theirs of *infused* righteousness. Moreover to take him literally would be to make him teach that when one repents and believes, before Baptism, he has not “*the first beginning of life,*” has not taken a single *step to sanctification*, which would be too much even for

² Eccl. Pol. l. v. § 60.

Mr. Newman and Dr. Pusey, for they consider repentance and faith before Baptism to be a *step* at least to sanctification; and Bishop Bethell whom they commend as a standard writer on this subject, expressly says, that "*Renovation*" the *being renewed by the Spirit*, which we suppose is "a first beginning of life" and at least "a step to Sanctification," *does precede adult Baptism*. Thus, should Hooker be strictly interpreted, he would be too strong even for Oxford divinity.

Now, let us compare him with himself. We are indebted to Mr. Keble's late Edition of Hooker for the following expressions of that standard writer.

"Let it therefore suffice us to receive *sacraments* as sure pledges of God's favour, signs infallible that the hand of his saving mercy doth thereby reach forth itself towards us, sending the influences of his Spirit into men's hearts, which maketh them like to a rich soil, fertile with all kinds of heavenly virtues, purgeth, justifieth, restoreth, the very dead unto life; yea raiseth even from the bottomless pit to place in thrones of everlasting joy.

"They pretend that to *Sacraments* we ascribe no efficacy, but make them bare signs of instruction or admonition, which is utterly false. *For Sacraments with us are signs effectual; they are the instruments of God, whereby to bestow grace, howbeit grace not proceeding from the visible sign, but from his invisible power.* God by sacraments giveth grace (saith Bernard) even as honours and dignities are given—an abbot made by receiving a staff, a doctor by a book, a bishop by a ring; because he that giveth these pre-eminences declareth by such signs his meaning, nor doth the receiver take the same but with effect; for which cause he is said to have the one by the other; albeit that which is bestowed proceedeth wholly from the will of the giver, and not from the *efficacy* of the sign."¹

This quotation from St. Bernard is directly in the face of the Oxford doctrine of the efficacy of Bap-

¹ Keble's Hooker, vol. ii. p. 702.

tism. The idea evidently is that Baptism is said to convey the benefit of the Gospel precisely as an Abbot is made an Abbot by receiving a staff. And no further than the delivery of that staff implies a change in the personal fitness of the receiver for his office, does the receiving of the visible sign and seal of Baptism imply a spiritual change in the personal fitness, of the recipient, for the privileges of the Gospel.

But the following from St. Bernard carries out his meaning still further :

“ The fashion is to deliver a ring, when seizin and possession of inheritance is given ; the ring is a sign of possession, so that he which takes it may say, ‘ The ring is nothing, I care not for *it* : it is the inheritance that I sought for.’ In like manner when Christ our Lord drew nigh to his passion, he thought good to give seizin and possession of his grace to his disciples, and that they might receive his invisible grace by some visible sign : for this end all sacraments are instituted.”¹

Now here we have the visible mode of *conveying* an estate, produced by St. Bernard, as an illustration of the conveyance of remission of sins by Baptism. Does it follow, when a deed is signed, sealed and delivered, that the person to whom it is made, and who, in law, is said then to receive the “*conveyance*,” has not before that been in the real and equitable possession and enjoyment of the estate ? Certainly not. Then, according to the above illustration of St. Bernard, it no more follows that because remission is said to be “*conveyed*” or “*consigned*” by the sign and seal of Baptism, that the person receiving it has not been before that, in the actual possession before God, of remission of sins. Such is

¹ Sermon de Can. Dom.

the sentiment which Hooker makes his own by quotation, and which must therefore explain the passages previously adduced from him.

But it will illustrate still further the sentiments of St. Bernard, thus adopted by Hooker, to see how they were understood by his contemporaries.

Aquinas, in the 13th Century, quotes from St. Bernard the same passage that Hooker does, concerning the book, staff, and ring, &c., and criticises it as conveying precisely the meaning which our Oxford divines so earnestly repudiate.

“Whoever (he says) rightly considers that passage will perceive that the mode of conveyance expressed does not transcend that of a mere *sign*. For the book is nothing but a certain sign by which the delivery of the office of Canon is designated. And according to this, therefore, the Sacraments of the new law would be *nothing more than signs of grace*.”¹

Here then we have an interpretation of St. Bernard, and of the expression which Hooker adopts from him, made by the great Schoolman of the 13th Century and the chief founder of Romanism. The fact that St. Bernard, who is styled the last of the Fathers, and head of the Biblicists in his day, one of the last champions in the Romish Church for the plain letter of the Bible, against the Schoolmen, did thus express himself, and was thus found fault with by the Angelic Doctor of the following Century, is a strong evidence what sort of doctrine of the Sacraments was then expiring with all biblical theology, and when the present Romish and Oxford doctrine came in.

¹ Aquin. Summa, P. iii. Q. 62. A. 1.

The views of St. Bernard are further seen by such passages as the following:

“A man may be saved *by faith*, without Baptism, when he has a pious desire of receiving it, if death or some other invincible cause should prevent.” For this he quotes Ambrose, Augustine and Cyprian. He reads Mark xvi. 16, ‘He that believeth and is baptized shall be saved,’ &c., as teaching that “sometimes faith alone suffices for salvation, and without it nothing is sufficient. Although martyrdom, as it is conceded, supplies the place of baptism, it is plainly not the *pæna* (the suffering) that does this, but faith itself (*sed ipsa fides*). And the effusion of one’s blood for Christ is a strong proof of a certain great faith, nevertheless not a proof to God, but to men.”¹

Thus we see by what opinions of the efficacy of Baptism, and the impossibility of Justification and Regeneration before Baptism, Hooker would have his own language explained.

We will now illustrate the difficulty in which the Oxford doctrine is placed, as to all consistent interpretation of ancient and standard divines, by passages from Bishop Jewel.

This most eminent Bishop and Reformer is cited in the *Catena Patrum* of the Oxford Tracts as supporting their doctrine of Sacramental Justification. The following is a part of their extract:

“Such a change is made in the sacrament of Baptism. Through the power of God’s working the water is turned into blood. They that be washed in it receive the remission of sins; their robes are made clean in the blood of the Lamb. The water itself is nothing; but by the working of God’s Spirit, the death and merits of our Lord and Saviour are thereby assured unto us.”²

Jewel quotes and professes to adopt the very strongest language of the Fathers on this subject.³

¹ Epistles of St. Bernard.

² Treatise on the Sacraments, p. 266.

³ Reply to Harding, p. 249.

But in the Second Part of Froude's Remains, which is but a collection of what may be called Oxford Tracts, we have the following passage from Jewel, given in evidence that he did not hold the right (the Oxford) doctrine of the Sacraments.

"Another fantasie Mr. Harding hath found, 'that the Sacraments of the New Law work the thing itself that they signify, through virtue (as he saith) given unto them, by God's ordinance, to special effects of grace.' This, as I said, is but a fantasie." "When Augustine saith 'Our Sacraments give salvation,' his meaning is, 'Our Sacraments teach us that salvation is already come into the world.'"¹

Thus, in one Oxford publication, we have Jewel cited in favour, and in another against, their doctrine of Sacramental Justification.

How little Augustine agreed with our Oxford divines as to the inseparability of Sanctification from Baptism may be judged from the following concerning the Baptism of Cornelius.

"In Cornelius there preceded a *spiritual sanctification* in the gift of the Holy Spirit, and this Sacrament of regeneration was *added in the washing* of Baptism."

Having instanced the pardoned thief as a case wherein Baptism had been of necessity dispensed with, he adds:

"Much more in Cornelius and his friends might it seem superfluous, that they should be bedewed with water, in whom the gift of the Holy Spirit had appeared conspicuously, by that sure token, viz. that they spake with tongues. Yet were they baptized, and in this event, we have apostolic sanction for the like. So surely ought no one in *whatever advanced state of the inner man*, to despise the Sacrament which is administered **IN THE BODY**, by the work of the ministers, but God thereby spiritually operates the consecration of the man."

¹ Froude's Remains, Part Second, vol. 1, p. 408.

How is it possible to suppose that Augustine writing such a passage could have believed that sanctification and its commencement—Regeneration—did not, could not, precede Baptism! What is plainer than that he contemplated the case of adults, *unbaptized*, like Cornelius and his friends, as, nevertheless in an *advanced state of the inner-man, or of the new-birth!* What is plainer than that he considered Baptism in such cases as *in the body*, the conferring of an *external sign* by human ministers, of an *inward grace* which God had *already* wrought in the soul, by the Holy Ghost? Miserable indeed is the shift by which Dr. Pusey evades the whole case of Cornelius, as well as this testimony of Augustine. One while he positively asserts that though Cornelius had “faith, love, self-denial and power to pray,” and though the Scriptures tell us that *before he was baptized* he received *both the preaching of Christ* from St. Peter, and *the Holy Ghost* from God, yet, “he had not *Christian faith, nor love, nor self-denial, nor prayer; for as yet he knew not Christ.*” Afterwards, he seems to be sensible of the absurdity of maintaining that persons to whom Peter said, “the word which God sent unto the children of Israel preaching peace by Jesus Christ—*that word ye know;*” that persons to whom he immediately preached that “through his name whosoever believeth in him shall receive remission of sins;” that such persons could not have *Christian faith before Baptism*, “*because they knew not Christ,*” that persons on whom immediately upon their receiving the words of Peter, concerning Christ, was poured out the Holy Ghost, “*could not call God the Father because they knew not*

the Son." He resorts therefore to the idea of the case being *miraculous* and *solitary*, and complains of its being drawn into precedent, and thus really acknowledges what before he had endeavoured to escape, viz., that in the Baptism of Cornelius and his household and friends, that is, of the first congregation of believing Gentiles, the *Grace* of Regeneration preceded the *Sacrament* of Regeneration; which is virtually an acknowledgment that since Augustine, in the passage above quoted, alludes to the case of Cornelius and his friends, to show that *in similar cases*, Baptism ought not to be omitted, it was Augustine's opinion that the case of Cornelius was not *alone*, but was repeated, and not uncommonly in subsequent examples of believing, but unbaptized adults.¹ What that Father meant then by Baptismal Regeneration or Justification is plain by a comparison of the above quotation with the following on the same case of Cornelius and his friends. He says:

"They were accounted, by St. Peter, as of those 'animals' pointed out in that vessel (the great sheet) whom yet *God had now cleansed* (before Baptism.) They were then to be 'slain and eaten,' i. e. their forepassed life, wherein they had not known Christ, was to be destroyed, and they were to pass into his body, *as it were*, into the *new life of the society* of the Church."²

Now did "their forepast life remain *undestroyed* until they were baptized, when it is said they were previously *cleansed*, previously believers in Christ, and partakers of the Holy Ghost and of "spiritual sanctification?" What then could its destruction *in*

¹ For the quotation from Augustine, and the treatment of the case of Cornelius by Dr. Pusey, see his *Views of Holy Baptism*, Am. Ed. p. 177—183.

² Augustine quoted in Pusey's *Views of Holy Baptism*, Am. Ed. p. 183.

Baptism have been but the adding to it the outward *sign and seal*, the *sacramental* destruction accompanied by confirming and increasing grace? And what could the passing "*into the new life and society of the Church*," by Baptism have meant but an incorporation into the *visible society and fellowship* of the Church, which is the mystical body of Christ?

Precisely according to Augustine, is Cyprian's proof of the necessity of Baptism.

"We find (says he) in the Acts of the Apostles that this was carefully observed by the Apostles—so that when in the house of Cornelius the Centurion, the Holy spirit had descended on the Gentiles who were there, *kindled with the glow of faith, and believing in the Lord with the whole heart*, filled with whom they blessed God with divers tongues," (and yet *Dr. Pusey says they knew not Christ, and had no Christian faith or love, because unbaptized*), "still nevertheless the blessed Apostle Peter, mindful of the Divine and evangelic command, commanded those same persons to be baptized, who had already been filled with the Holy Ghost, that nothing might seem to be omitted, or the Apostolic authorities to have failed of keeping universally the law of the divine command and of the Gospel."¹

Now since the baptism of Cornelius is thus employed by the Fathers for an example to us, it cannot be granted that it was, in any wise, so miraculous and singular as to furnish no example on which the doctrine of the receiving of the Holy Ghost before Baptism, by those who come to it with repentance and faith, may be founded. Certainly there is nothing in it more miraculous, than in the conversion and baptizing of the three thousand on the day of Pentecost, or in the conversion and baptizing of Saul. But we apprehend it would be

¹ Cyprian quoted in Pusey's *Views of Holy Baptism*, Am. Ed. p. 182.

thought a great stretch of propriety to attempt to evade the reasoning of Dr. Pusey from the language of Scripture in connection with these cases, should we say they were too miraculous to be drawn into precedent.

But the language and doctrine of the Fathers is further illustrated in the case of Simon Magus, with which Dr. Pusey is exceedingly perplexed, not knowing whether to hold that Simon's faith was true and that he was Regenerate in Baptism, "*but in time of temptation fell away*" or that he was hypocritical from the beginning, and received Baptism, without Regeneration or Justification. If the latter then he says:

"It gives no disclosure as to God's general dealings in his Sacraments. It is an excepted case, in which God restrains the overflowings of his goodness, and not to be stretched beyond the limits which He has pointed out. It is no proof that God withholds His grace from his Sacraments, *except when man disqualifies himself from receiving it—closes his own soul against God's gift.*"¹

But let us hear some of the language of the Fathers concerning the case of Simon Magus. Augustine says, "he was baptized with Christ's Baptism"—that "*his sins were forgiven him;*" that he "*was born of water and of the Spirit;*" that he "*received the gift of the Sacrament, in Baptism.*" "The Church BORE Simon Magus by Baptism." Jerome speaks of Simon as having been made by Baptism "*one of the faithful.*"² Now here is the strongest language of *Baptismal Regeneration and Justification*, used by Augustine concerning the Baptism of Simon the Magician, who was "*yet in the gall of bitterness and*

¹ Pusey's Views of Baptism, Am. Ed. p. 187.

² Ib. p. 186.

the bonds of iniquity." Does it mean that he was *spiritually*, or only *sacramentally* born and forgiven? Did the Church *bear* him in a *spiritual* and *inward* birth; or only in the signing and sealing of the outward ordinance? Now if such language means no more than the latter, in the case of Simon, there is no reason to interpret it as meaning more in any other case.

Hear then St. Jerome. Speaking of those who receive not Baptism in full faith, he says:

"Of whom it must be said, that they received the water, *but received not the Spirit*, as that Simon Magus also, who was baptized indeed with water and was not baptized to health."

Hear also St. Cyril:

"Even Simon Magus once came to the door of Baptism; he was baptized *but not enlightened*; his body he dipped in water, but *admitted not the Spirit to illuminate his heart—his soul was not buried with Christ, nor with him raised.*"

Hear also St. Augustine. Having just said that the Church *bore* him or brought him forth in Baptism, but that still he had no part in the inheritance of Christ, he asks:

"Was Baptism, was the Gospel, were the Sacraments wanting to him? But *since love was wanting*, he was born in vain, and perhaps *it had been better for him not to have been born.*"

What sort of new-birth was that in which *love was not*, except a mere *sacramental* regeneration? What can be more manifest than that the Fathers in applying the strongest language of Baptismal Regeneration and Justification to a case in which they acknowledge there was neither *spiritual health, enlightening, illumination, burial, nor resurrection with Christ, no love, a birth in vain*, did not intend to be understood as so applying that language as to teach that spiritual regeneration and remission of sins are so

tied to Baptism that they can neither precede nor follow it, but except in case of infidelity or hypocrisy are always conferred by it.

In reading the Fathers on Baptism as on other subjects, it is necessary to remember what even Bellarmine says of them that "*they speak sometimes in a way of excess, less properly, less warily, so as to need benign exposition;*" that according to Bishop Barrow they had their "*hyperbolical flashes*" and "*did sometimes overlash;*" that, according to Jackson, they had "*a superfluity of rhetorical inventions or ejaculations of swelling affections in panegyrical passages.*"

"In all ages, (said Latimer) the devil has stirred up some light heads to esteem the sacraments but lightly, as to be empty and base signs; whom the Fathers have resisted so fiercely, that in their fervour they seem in sound of words to run too far the other way, and to give too much to the sacraments, *when they, in truth, did think more measurably.* And therefore they are to be read *warily*, with sound judgment."¹

Now it is reasonable here to ask, what are we to understand to be the true doctrine of the Church on this subject. We answer by extracts from three writers, whose standing cannot be questioned; the first, Bishop Hooper, one of the Reformers and Martyrs of the days of our Articles, when, as Dr. Pusey says, there was no difference of opinion on this subject; the second, Bishop Beveridge, expressly expounding the Article on Baptism; the third, Bishop Taylor.

HOOPER—BISHOP, REFORMER AND MARTYR.

"And of Baptism, because it is a mark of our Christian Church, this I judge, after the doctrine of St. Paul, that it is a seal and *confirmation* of justice, (Righteousness or Justification) or of our accep-

¹ Conference with Ridley.

tation into the grace of God for Christ ; for his innocency and justice, by faith, is ours, and our sins and injustice, by his obedience, are his ; whereof baptism is the *sign, seal, and confirmation*. For, although freely by the grace of God our sins are forgiven, yet the same is declared by the Gospel, received by faith, and *sealed* by the sacraments, which are the seals of God's promises, as it is to be seen by the faith of faithful Abraham."¹

"They (the Fathers) thought it best to name the sacraments by the name of the thing that was represented by the sacraments. Yet in many places of their writings, they so interpret themselves, that no man, except he will be wilfully blind, can say but they understand the sacrament *to signify*, and not *to be the thing signified* ; *to confirm*, and not *exhibit* grace ; *to help*, and not *to give* faith ; *to seal*, and not *to win* the promise of God, (Rom. iv.) ; *to show* what we are *before the use of them*, and not *to make us the thing we declare to be after them*, to show we are Christ's ; to show we are in grace, and not *by them to be received into grace* ; to show we are saved, and yet *not to be saved by them* ; to show *we are regenerated*, and not *to be regenerated by them* ; thus the old doctors meant."²

BEVERIDGE, BISHOP.

"As it was by circumcision that the Jews were distinguished from all other people in the world, so it is by baptism that Christians are distinguished both from Jews and others : for all that are baptized are Christians, and none are Christians but such as are baptized, and so baptism is a *mark of difference*, whereby Christians are discerned from such as be not christened. But though this be one effect of baptism, it is not all. For it is not only a sign of our profession, but also of our regeneration, and therefore is it called 'the washing of regeneration,' Tit. iii. 5. So that by it we are *grafted into the Church*, and made members of that body whereof Christ is the head ; for 'we are baptized into one body,' 1 Cor. xii. 13., have a promise from God of the forgiveness of those sins we have committed against him. And therefore Peter said unto them 'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins,' Acts ii. 28. That so 'being justified by his grace, we should be made (not only sons, but) heirs,

¹ Hooper's Confession of Faith.

² Fifth Sermon on Jonah.

according to the hope of eternal life,' Tit. iii. 7. And so in baptism our faith is confirmed, and grace increased, by virtue of prayer to God, not by virtue of the water itself, but by virtue of prayer, whereby God is prevailed with to purify our souls by his Spirit, as our bodies are washed with the water: that as the water washeth off the pollutions of our bodies, so his Spirit purgeth away the corruptions of our souls."¹

TAYLOR, BISHOP.

No one is stronger in his expressions concerning Baptism than Bishop Taylor. He quotes the most panegyrical language of the Fathers as expressing his views—and yet in concluding his account of its benefits, he uses this language:

“Because Baptism consigns it and admits us to a title to it (viz. resurrection with Christ,) we are said, with St. Paul, to be risen with Christ *in baptism*: buried with him in baptism, &c. Which expression I desire to be remembered, that by it we may the better understand those other sayings of the Apostle, of *‘putting on Christ in Baptism—putting on the new man*, &c., for these only signify, *επιχειρημα* or *the design on God’s part, and the endeavour and duty on man’s*. We are then *consigned* to our duty and reward. We undertake one, and have a title to the other. And though men of ripeness and reason, enter instantly on their portion of work, and have present use of the assistances and something of their reward in hand, yet we cannot conclude that those who cannot do it presently, are not baptized rightly because they are not in capacity to ‘put on the new man’ in righteousness, that is in an actual holy life; for they may ‘put on the new man’ in Baptism, *just as they are risen with Christ*; (that is as he has before said, *prospectively*, ‘*the real event in its due season*’) which BECAUSE IT MAY BE DONE BY FAITH, BEFORE IT IS DONE IN REAL EVENT, and it may be done *by Sacrament and design before it be done by a proper faith*; so also may our *putting on of the new man* be; it is done *sacramentally*, and that part which is wholly the work of God, *does only antedate the*

¹ Beveridge on the 27th Article.

work of man, which is to succeed in its due time and is after the manner of preventing grace."¹

Now it is reasonably asked if such be all the doctrine of the Church and the Divines whom we have quoted, viz., that Baptism is a *sign* of separation from the world, and consecration to God; a *seal* of the Promises of God to those who truly repent and believe; an *effectual* sign and seal, whereby the grace of repentance and faith is confirmed and increased, how can such strong language as we have before quoted be explained and shewn to be consistent with "truth and soberness."

To this we proceed to direct our attention. But we cannot in conscience profess to get round the language, by such a device as that contained in the following extracts from Bishop Bethell on Regeneration, a great and standard work with Dr. Pusey, Dr. Hook, &c.—the device of making an entire distinction between *Regeneration* and *Renovation*, as if the latter were an *internal and spiritual* change, which *precedes* as well as follows Adult Baptism, and is not necessarily implied in Infant Baptism, while the former, after all the immense weight of strong language laid upon it by the Fathers and the Reformers, and in our Oxford Divines, *par excellence*, were only a

¹ The following is from Archbishop Whitgift:

"I must tell you, that I make the holy sacrament of Baptism no other kind of passage than God himself hath made it, and the Church of Christ hath ever held it. Good and evil, clean and unclean, holy and profane, must needs pass by it, except you will indeed in more ample and large manner tie the grace of God unto it, than even did the Papists, and say that all that be baptized be also saved; or else join with the Anabaptists in this, that after baptism a man cannot sin. Who can tell whether he be holy or unholy, good or evil, clean or unclean, elect or reprobate, of the household of the Church or not of the Church, that is baptized, be he infant, or at the years of discretion?"

change of *state*, excluding a change of *disposition*, *heart and temper*.

"*Regeneration*, (says Bishop Bethell as quoted by Dr. Hook) is the joint work of water and the Spirit, or to speak more properly, of the Spirit only; *Renovation* is the joint work of the Spirit and the man. *Regeneration* comes only once, in or through Baptism. *Renovation* exists *before, in and after* Baptism, and may often be repeated."—"This is what is meant by those divines who maintain that Regeneration is in the strict sense of the word *the inward and spiritual grace of Baptism*. The *identity*, if I may so express myself, of Baptism and Regeneration, is a doctrine which manifestly pervades the writings of the Fathers. It is moreover evident that they did not imagine that Baptism produces *any saving effect in adults* without faith and repentance, or, in other words, without some *previous renewal* of the inward frame. Nor do they appear to have supposed *any positive or active renewal of the soul takes place in infants*. Hence it follows that they must have maintained this distinction between *regeneration* and *renovation* or *conversion*, which, in the present day, has been styled, by a strange fatality, a novel contrivance."¹

Now here is confession indeed—viz., that the Fathers did not imagine that Baptism *regenerated* without *previous renewal*, that is without previous putting off the old man, and putting on of the new; a previous *new creation*, a previous conversion, or new birth, a previous sanctification of the Spirit, what others call a previous "*spiritual Regeneration*."²

¹ Bishop Bethell on Regeneration, p. 16, quoted in Hook's call to Union.

² Thus in one place, as we have seen, Hooker is quoted by these writers as saying that Baptism is "*the first apparent beginning of life*," and "*a step to our sanctification which hath not any before it*," and we are expected to take his words in the fullest and most literal meaning; and then we are recommended to a standard writer who tells us regeneration takes place in the baptism of adults *without some previous renewal of the inward frame, &c.* *Renewal* means a *making new*. So then there is no regeneration in Baptism that is not preceded by a spiritual new birth or new creation. And is this no beginning of life, no step to sanctification?

Another confession—"Nor do they (the Fathers) appear to have supposed any positive or active renewal of the soul takes place in infants." No "*positive renewal!*" no positive *creating anew*; no positive putting off of the old man, &c. But still Baptism is Regeneration and nothing else *is*. What then is Regeneration? The doctrine of Bishop Bethell is that adults, before Baptism, are *converted and renewed*, but not *regenerated*; that Infants, in Baptism, are *regenerated*, but not *renewed* or *converted*. What then is Regeneration, according to this doctrine, but a mere outward work, a relative change, not an inward, an ordinance of profession, and confirmation; a mere signing and sealing, with no renewing, converting, spiritually regenerating power; for what is there that is *spiritual* in Regeneration which is not contained in conversion, in repentance, in faith—words equivalent, says Bishop Barrow, to "*death unto sin, and a new birth unto righteousness.*"

Hence in the Sermon of Dr. Hook, to which the above extracts from Bishop Bethell are appended, we have the following summary of what he considers the difference between Regeneration and Renovation, which he charges the foreign Reformers with confounding, the former he says is, "*a change of spiritual state and relations, the latter is an election of grace, with a subsequent change of disposition, heart and temper.*" This he says is taking the expressions of our Church services "*in all the simplicity and fulness of their meaning.*"¹

Thus, while Bishop Bethell says, "Regeneration

¹ Hook's Call to Union, pp. 22, 23.

is in the strict sense of the word *the inward and spiritual grace of Baptism* ;” Dr. Hook interpreting him says, it is not “a change of disposition, heart and temper,” but only of “spiritual state, circumstances and relations,” so that the doctrine of the Church catechism that “the inward and spiritual grace” of Baptism is “*a death unto sin and a new birth unto Righteousness*,” when taken “*in all the simplicity and fulness of its meaning*,” is nothing more than a change of *state, circumstances and relations*, no change of heart or disposition or temper. Now this we must style, though it should be by “a strange fatality,” “a *novel contrivance*” indeed. Is it thus that our Oxford divines would arise above the low and rationalistic and poverty-stricken interpretations of modern theology, (as they speak,) and conduct us back to the fulness and depth and hidden mystery and awful grandeur of the doctrine of the Fathers concerning the relations of Baptism to Regeneration and Justification; making that which, one while, they represent to be “the inwrapping and conveying of the whole soul of religion,” “the Sanctification and the Remission and the Adoption and the Life,” to be a mere change of *relations and circumstances* ! We cannot in any way reconcile such statements with those contained in Dr. Pusey’s “Views of Baptism ;” but nevertheless they are taken from a work which he pronounces a *standard* on this subject, and they go strongly to shew that, after all the prodigious accumulation of spiritual and mystical and wondering *language*, which Dr. Pusey and Mr. Newman, &c., employ to express the change wrought in and by Baptism, which they say is a

spiritual regeneration, a new-creation, a new birth; they still mean a something which is *spiritual* in little else than that it is *mystical*, a change of which *repentance* and *faith* are not a part, because they go before in the Adult, a something therefore which if it be *really* any thing more than a change of state and circumstances, must be a sort of *tertium quid*, a change neither of *inward* disposition nor *outward* relation, neither of *heart* nor of *circumstances*, a something which may be worthy indeed of the *Quodlibets* of the Schoolmen, but is wholly unworthy to be used as embracing “the fulness” of the meaning of the Scriptures, the Fathers, the Reformers and the Offices of our Church.

In justice to these authorities, we must reject all this vain device of a distinction so vital between Renovation and Regeneration. Unquestionably the former is a term of more extensive meaning, as applicable to the *continuance*, as well as the *beginning*, of spiritual life: while the latter is applicable more strictly to the *beginning*. The former *includes*, but is not diverse from the latter. A glance at the expressions of the Fathers and Reformers and our standard Divines will show that by Regeneration, Renovation, Conversion, New Birth, putting off the old man, Repentance, &c. they meant the same great inward and spiritual change, viz: “*a death unto sin and a new birth unto righteousness*,” the grace of which Baptism is the sign and seal—and they certainly do speak of all these as being, by the Spirit of God, effected, in *some sense*, in Baptism. If Hooker, in a passage above quoted, ascribes to Baptism “the infusion of that grace which giveth to the soul *the first*

disposition towards future newness of life," then surely he ascribes to it *Repentance, Faith, Renovation, Conversion*, since none of these can take place without the first disposition towards newness of life. In the Homily for Whitsunday to be *regenerate, born anew, new men in Christ Jesus, to have godly motions, agreeable to the will of God, stirred up by the Holy Ghost in our hearts*, are equivalent expressions. Cranmer in his Sermon on Baptism, says that by the second birth in Baptism we mean that which is *spiritual, whereby our inward man and mind are renewed by the Holy Ghost so that our hearts and minds receive new desires, &c.*—that in this baptismal regeneration "*the love of God is shed abroad in our hearts*"—and "*we are made new creatures*"—and this is "*a marvellous alteration and renewing of the inward man,*" so that "*new affections and spiritual motions are in the souls of such as are born again by Baptism.*" Instances of the same use of terms might be multiplied indefinitely. One from Bishop Beveridge is at hand, and will suffice. He calls "*spiritual Regeneration the renewing the Spirit of our minds and so infusing into them a principle of new life, whereby they become new-creatures,*"¹ &c. In another sermon he says of Repentance, precisely the same, viz: that it is that "*whereby a man is quite changed from what he was and therefore is called a new man and a new creature, because old things are passed away and all things are become new in him.*"² And this, which Beveridge says is Repentance, the Homily for Whitsunday says, is Regeneration—"Such is the power

¹ Sermon, No. 81,

² Ib. No. 84.

of the Holy Ghost to REGENERATE *men and as it were to bring them forth anew, so that they shall be nothing like the men that they were before.*"

Such then being the evident convertibility of the terms Regeneration, Renovation, Conversion, New-Creature, Repentance, &c., as connected with Baptism, in the use of those who speak of the effects of Baptism in the strongest terms, we must wholly reject the distinction between Regeneration, as only "a change of *spiritual state, relations and circumstances,*" and Renovation as "*a change of heart, disposition and temper,*" which Bishop Bethell, and those who call his work a standard, would teach; we must speak of *spiritual* Regeneration as being the "inward and spiritual grace" of which Baptism is "*a sign,*"¹ and that spiritual grace or death unto sin and new birth unto righteousness, as being neither more nor less than a change of heart, disposition and temper, whereby, men are so changed "*that they be nothing like the men they were before.*" We must reject their doctrine, who contend that a sinner repenting and believing in the Lord Jesus Christ, is not *spiritually* regenerate nor justified before God, until he receive the *Sacrament* of Justification and Regeneration, although confessedly *renewed*, and having that repentance which is a change of heart; in other words that he cannot with a renewed inward frame and a change of heart, be justified until he receive the *outward sign*, cannot have peace from God till he have the *seal* of that peace from man. The fact that this hard doctrine could not be maintained without doing

¹ Art. xxvii.

such utter violence to all ideas of Spiritual Regeneration, robbing it of all real spirituality, giving all the real glory to Renovation, as being quite another thing in its nature, is one of the strongest evidences that Baptismal Regeneration or Justification, in their sense cannot explain the language of our Church and of her standard Divines, cannot be the doctrine of the Fathers, or the Scriptures.

What then is the explanation of the strong language of our old Divines, and of the Fathers before them, as to the benefits connected with Baptism? We answer, precisely that which the Homilies quote from St. Augustine.

“ Writing to Bonifacius of the Baptism of Infants, he (Augustine) saith, ‘ If sacraments had not a certain *similitude* of those things, whereof they be sacraments, they should be no sacraments at all. *And of this similitude, they do for the most part receive the names of the self-same things they signify.*”¹

These words of Augustine, are thus applied by Bishop Jewel:

“ Therefore *after a certain manner of speech (and not otherwise)* the *Sacrament* of the Body of Christ is called the Body of Christ; so the *Sacrament* of faith is faith.”

And of course also, the Sacrament of Regeneration is, *after a certain manner of speech, and not otherwise*, called Regeneration. Again in another place:

“ We must consider that the learned Fathers, in their treatises of the Sacraments, sometimes use the outward sign instead of the thing signified; sometimes they use the thing signified instead of the sign. As for example, sometimes they name Christ’s blood instead of the water. Sometimes they name the water instead of Christ’s blood—this exchange of names is much used among the learned, specially speaking of the sacraments. St. Augustine, using the water (in

¹ Homily on Common Prayer, &c.

Baptism) in place of the blood of Christ, saith thus—*‘It breaketh the bond of sin—it doth renew a man in one Christ.’* Again Bishop Jewel quotes from Augustine to the same point, ‘Now ye are clean through the word that I have spoken to you.’ But why saith he not (Augustine)—Now ye are clean, *because of the Baptism* wherewith ye are washed; saving that because in the water, it is *the word* that maketh clean? Therefore Augustine saith, *‘The water giveth us outwardly the sacrament of grace.’* ‘And this (says Jewel) is the power and virtue of the Sacraments.’”

Thus, in the estimation of Jewel, the use of *the thing signified*, instead of the *sign*, calling Baptism Regeneration, instead of “the *sign* of Regeneration;” precisely as when we say the body of Christ, instead of the sign thereof, explains the whole language of the Fathers on this subject.¹

Now then let us apply the language of Augustine. The Sacrament of Baptism, since it has a certain similitude of that which it signifies, does for the most part receive the *name of the self-same thing it signifies*. This it has received in the Scriptures, and so is called the “Baptism for the remission of sins,” because it *signifies* remission of sins; it is called “the Washing of Regeneration,” because it signifies that washing; it is called by the Fathers and our Reformers, &c., the new birth, the new creation. In Baptism they say we receive remission of sins, the righteousness of Christ, and even the first motion of soul towards divine things; because in Baptism these are signified, and the promises of them are sealed,—the actual grace which is signified, being considered as already possessed in the required repentance and faith of the catechumen.

¹ Jewel on Sacraments—Fathers of the English Church, vol. vii. pp. 484, 5. Defence of the Apology, vii. 698, 9.

Now if any one will reflect, he will perceive that we have precisely a similar mode of speech with regard to other matters in religion, in regard to which it is well understood, and occasions no difficulty, or misunderstanding. For example, it is universal among divines to speak of Baptism as the admission of a person into the Church of Christ—and until baptized he is not considered as a member of the Church. But it is also very common to speak of the children of believers being in the Church *from their birth*. Thus Usher speaks of children "*being born in the bosom of the Church*,"¹ and Hooker says "*we are plainly taught of God that the seed of faithful parentage is holy from the very birth*."² And so Bishop Jewel: "Infants are a part of the Church of God. Why should they not bear the *mark* of Christ—why should they not partake of the Sacrament (Baptism) together with the faithful?"³

Now here are children made members of the Church by Baptism, *who were already holy, and members by birth*. How is this? The answer is plain. The one membership was *real*, but not *visible*, not *sacramental*, not signed and sealed by visible ordinance, so as to be *professed* before men. When they were made members by Baptism, they were no more *really* in the Church than before; but they became *visibly* members; their membership had a *sacramental sign and seal* upon it, which made it a matter of profession and vow, and gave them access to the visible ordinances of the house of God.

Now precisely as the Baptism of adults is said to

¹ Body of Divinity, 391.
as quoted in his Life by Le Bas, p. 336.

² Eccl. Pol. v. § 60.

³ Jewel's Writings

give Regeneration, when it is supposed to have been possessed before, so is the Baptism of infants said to give membership in the Church when it is considered as having been possessed before. *The sign, in both cases, receives, as Augustine says, the name of the self-same thing which it signifies.*

The same language is common with regard to the Lord's Supper.

The Lord's Supper is called the Sacrament of the body and blood of Christ. In it, the true believer is said to receive by faith and spiritually the Body and Blood of Christ to his soul's health. Just as much as Regeneration is anywhere ascribed to Baptism, is this receiving of Christ ascribed to the Eucharist; and just for the same reason that we should infer that regeneration is not received but in Baptism, must we infer that the body and blood of Christ are not received but in the Lord's Supper. But all our old divines and all the Fathers held that the body and blood of Christ are received elsewhere than in the Eucharist. Bradford, for example, quotes Augustine and Jerome, &c., as follows:

"St. Augustine writes that Christ is received sometimes visibly, and sometimes invisibly. The visible receiving he calls that which is by the Sacrament; the invisible, that which is by the exercise of our faith with ourselves. And St. Jerome affirms that we are fed with the body of Christ and we drink his blood, not only in mystery (Sacrament) but also in the knowledge of Holy Scripture, wherein he plainly shows that the same meat is offered in the words of Scripture as in the Sacraments, so that Christ's body and blood is no less offered by the Scriptures than by the Sacraments."

Bradford also quotes Jerome as saying that where Christ says, "*He that eateth my flesh, &c.*", it is more true to take Christ's body and blood for the word of

the Scriptures and the doctrine of God." Bradford denies that a man may ordinarily receive Christ's body by faith in the hearing of his word, with so much sensible assurance as by receiving the Sacraments; but adds, "Not that Christ is not so much present in his word preached, as he is in or with his sacrament, but because there are in the perception more windows (more senses) open for Christ to enter into us, than by his word preached."¹

The same doctrine is thus expressed by Dr. Jackson :

"They are said to eat Christ's flesh and drink his blood *spiritually* which rightly apprehend his death and passion, which by Faith meditate and ruminate upon them, &c. He which thus eateth Christ's flesh, and drinketh his blood by *faith*, although he do not (for the time present) eat his body or drink his blood *sacramentally*, hath a true interest in this promise (*He that eateth my flesh, &c. dwelleth in me, and I in him,*) so he do not neglect to eat his body and drink his blood, *sacramentally* when occasion requires and opportunity serves. *So that spiritual eating and drinking Christ by faith is the true preparation for the worthy receiving of his body and blood sacramentally.*"²

Now here is expressed, by an authority which Oxford divines cannot but respect, the important distinction between receiving *really* and *sacramentally*; *inwardly* by faith, *visibly* by ordinance: *savingly* by the former; *professedly* by the latter; the two united when the Sacrament is properly received; but not so inseparable but that the true believer receives the *grace* signified in the Sacrament *before* the *sign*, the unbeliever cannot receive the grace signified *with* the sign.

¹ Sermon on the Lord's Supper.

² Jackson's Works iii. p. 334.

Now let it be remembered that precisely the same definition is given by the Articles to *both* Sacraments. The relation of the *sign* to the *thing signified*, which is all that concerns us now, is defined in one precisely as in the other. We may therefore just change names, and the above language of Dr. Jackson, which is none other than what is common elsewhere, will be equally suitable to Baptism and to the Eucharist. With such change it will thus read :

‘They that repent and believe are regenerated and justified spiritually, though (for the time present) they be not (by Baptism) regenerated and justified *sacramentally*; yet they have a true interest in the promise *he that believeth shall be saved*, so they do not neglect to be regenerate, &c., *sacramentally*, when occasion requires and opportunity serves. So that spiritual Regeneration and Justification are the preparatives for the worthy receiving the *sacramental*.’

Thus, as in the Lord’s Supper, “the signs receive the name of the self same thing which they signify,” and we call the spiritual and sacramental by precisely the same name of “*eating and drinking the body and blood of Christ*,” and yet without confusion or misunderstanding; so did our old Divines, and so may we speak in regard to Baptism. We may say that adults coming in repentance and faith receive remission of sins in Baptism; because they do receive it as they have not before, viz: *sacramentally*; under a form whereby the promises which they have *previously embraced by faith*, are “*visibly signed and sealed*,” so that what they have been before *really before God*, they are now *professedly before*

men; what before they had promised only in the sight of Him who searcheth the heart, they have now stipulated before his Church which can only look upon the outward vow; what before entitled them to the inheritance of the kingdom of heaven, being now sacramentally signed and sealed, entitles them also to the communion and fellowship of the Church on earth.

Whoever will now examine the 27th Article on Baptism, with the above explanation will perceive that we have exactly expressed its meaning.¹

We might carry this analogy further and shew that throughout the ordinances of the Gospel—this language which seems so strong in regard to Baptism, is used, *mutatis mutandis*, without confusion or difficulty. The outward and visible call of the Church to the ministry and its relation to the inward and spiritual call of the Holy Ghost, which is required to precede it; and the use of the same language for the outward, as for the inward, as if the former was not till the latter come, and as if the latter always is, where the former is professed, would be a case in point.

The instance of our blessed Lord being anointed invisibly by the Holy Ghost, fully and perfectly for his ministry, but not being anointed in *one* sense,

¹ “Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth; whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church; the promises of forgiveness of sin, and our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed; and grace increased, by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.” Art. xxvii.

viz: *outward and visibly* or *sacramentally*, till his baptism, when the Holy Ghost descended in visible *sign* upon him, not conferring new powers, but only adding the outward sign of an unction which he had had from his birth; might well be used for illustration—seeing that when Jesus is said to have been anointed for his work on earth, as a Prophet, Priest and King, that visible anointing in the river Jordan, is referred to as if no other had preceded it.

But it is not merely in religious things that such language is common. It is of notorious use and clear comprehension in the most common transactions of life. For example. A man purchases an estate, pays the price, enters on the possession, but for some reason or other he has not yet received the title deed. When that deed is executed, signed, sealed and delivered, then the estate is said in law, to be *conveyed*. The title is then said to become vested in him, precisely as if he had had none before; and this simply because, as the law knows no evidence of title but the *visible instrument*, it can recognize no title as existing without it. But shall we take this language of the law and in our private judgments conclude from it that there was no previous actual and equitable title? We say no; that language refers only to the title *before a human tribunal* which must depend on such an instrument. A court of law cannot go into any other investigation than that of the signed and sealed document. But before the judgment of equity; of Him who searcheth the secrets of men there may have been a true and rightful title long before that deed was executed. All this is familiar. Men when they hear the law

pronounce an estate, which long before was possessed, to be first *conveyed*, when the deed is delivered; see nothing difficult to be explained. The difference between the real and the visible; the reception truly and the reception formally; the title before God and the title before a human tribunal, of the same thing, is so notorious in a civil commonwealth that it occasions no misunderstanding. Let it then be considered that the Church is a Commonwealth, with her laws and privileges of citizenship and modes of ascertaining citizenship precisely as other Commonwealths have; that all her visible administration on earth is by the agency of men as incapable of looking beyond the outward appearance and the visible sign and seal and conveyance and profession, as those who sit in the high places of other commonwealths—then the keeping in mind of the two following simple principles, will render the language of the Church as to the possession of grace, just as plain as the language of the State in regard to the title of earthly tenements.

First, that the Church can know no private history, nor speak of any one on the ground of his private experience of religion; but can only know him as a Christian through his *public* profession of repentance and faith, and his *public* entering upon the vows of consecration to God: so that though an unbaptized person may have been a new-creature for a long time, and affectionately treated as such by the individual members of the Church, yet he cannot be known as such by the Church *collectively and formally* till the moment when he makes a credible profession of repentance and faith in the appointed Sacrament, and

thus marks himself, visibly, as a Christian, and draws the open line of separation from the world. The time therefore of his doing this is properly called by the Church, the time of his repenting and believing, the time of being regenerated and justified; just as the place where a stream of water issues from the ground is called the place of its beginning, though it have been running a long distance before that, in the secret channels of the earth. This idea is precisely expressed by Bishop Jewel when he says:

“If any be not baptized, but lacketh the mark of God’s fold, *we* cannot discern him to be one of the flock. If any take not the seal of regeneration, *we* cannot say he is born the child of God.”

But he has just before said that “God knoweth who are his”—that is He needs no seal of Regeneration to distinguish them. And thus says Jewel, “the Sacrament of Baptism *is the badge and recognizance of every Christian.*”¹

Secondly: as the Sacrament of Baptism is, according to our Article, a “*sign* of Regeneration or New Birth, whereby *as by an Instrument*, they that receive Baptism rightly, are grafted into the Church, and the promise of the forgiveness of sin and of their adoption to be sons of God, by the Holy Ghost, *is visibly signed and sealed;*” till that *instrument*, with its signing and sealing be executed, a person can no more be regarded by the Commonwealth of the Christian Church as *in possession* of forgiveness of sins, and of the adoption of sons of God, however truly he may have been inwardly and spiritually regenerated and justified, than the state can regard a per-

¹ On the Sacraments—Fathers of the English Church, vii. p. 501.

son as entitled to a property, unless he can shew the title deed. And therefore that person is rightly said by the Church not to have come to those blessings, until he has been baptized, because she has no evidence of the title ; while at the same time, as by the supposition he is not wilfully neglecting or despising Baptism. He who judgeth not by the outward appearance, and needs not signs and seals, but looketh upon the heart, may say to him, "*Son be of good cheer, thy sins be forgiven thee.*"

There is one important difference indeed between the signing and sealing in civil transactions and in those of the Sacraments of the Gospel. The former are only signs—without any accompanying force, but as they are evidence of a certain fact. The latter however are said to be "not only badges or tokens, but rather they be *certain sure witnesses* and *effectual* signs of grace and of God's good will toward us, by the which *he doth work invisibly* in us, and *doth not only quicken, but also strengthen and confirm our faith in him.*"¹ In other words, that good work which God hath begun in his people, he by the Holy Spirit, through the Sacrament, doth carry on in them, so that "Faith is confirmed and grace increased by virtue of prayer unto God."

The application of this common-sense method of interpreting the Scriptures, the language of the Fathers and Reformers, when they speak of the efficacy of Baptism, and the absolute necessity of such method, unless we would charge them with numerous and glaring contradictions, may be illustrated by the

¹ Art. xxv.

language of Nowell's Catechism. The authority of that Catechism as representing the doctrines of the Church was of the highest grade in the age of Elizabeth, as will be seen in the next Chapter, where its evidence will be adduced on the nature of justifying righteousness and faith. On the subject of the Sacraments, its definitions are only an enlargement upon the language used in our present Articles and Catechism. Take one set of expressions in that work in relation to Baptism, and it would appear, just as we have shown of other writings, as if the highest degree of regenerating and justifying efficacy were ascribed to that Sacrament; as if those who come to it were not spiritually regenerate, or justified, till baptized, and as if all the baptized were, in the act of Baptism, spiritually both regenerated and justified. For example. Speaking of the two Sacraments Baptism and the Holy Supper, the Catechism says "*by the former we are born again.*" "*As in Baptism God truly delivereth us forgiveness of sins and newness of life, so do we certainly receive them.*"

Thus it would seem to be taught that before Baptism, we are not born again; and in Baptism we are born again and receive remission of sin and newness of life, in the strictest sense.

But let us see how this interpretation will hold with other language of the same Catechism, concerning Baptism. In answer to the question "in what the use of Baptism consisteth," the Catechism answers: "*In faith and repentance.*" In other words, in faith and repentance consists the inward and spiritual grace of which the Sacrament is a sign and pledge and which it is effectual in promoting. Of

course—a *godly sorrow* and a *living faith* or else they would not be benefits of Baptism. But immediately proceeds the Catechism, to speak of that *very repentance and faith*, as “*required in persons grown in years* before they be baptized.” But certainly such repentance and faith cannot exist where there is no “*newness of life*.” And yet “*newness of life*” was before said to be given us of God *in Baptism*, together with remission of sins. Here then is the apparent contradiction. Newness of life granted in Baptism, and yet required as a preparation for Baptism. But there can be no newness of life without being born again of the Holy Ghost—spiritually regenerate. Therefore we have it in substance stated that “by Baptism we are born again” and yet before Baptism and for it, we are required to be born again. How can these things be? Certainly there is no real contradiction. But where lies the explanation? Oxford Divinity can furnish none, since it supposes the faith that precedes Baptism to be not *living* because unbaptized, and so of course there is no spiritual newness of life. It is therefore essentially contradictory to the language we are attempting to explain. Where then is the solution? Why most manifestly in the recollection of the difference between the *sacramental* and the *spiritual*; between receiving the body and blood of Christ (the inward and spiritual grace of the Lord’s Supper) *sacramentally* or merely by the *signs*, which the wicked do, to their condemnation; and receiving the same *spiritually*, by faith of the heart, as the righteous do, and are nourished to their soul’s health; between receiving “the washing of Regeneration” *sacramentally*, in the outward emblem of

Baptism, and spiritually in the faith of a contrite heart. Thus when we speak *sacramentally*, it is right to say of those in general who are baptized, that in Baptism they are *born of God*, because then the profession of newness of life is made; then, the seal of the Church is set upon that profession; then the promises of God to those who embrace them are visibly pledged and assured; then the man is received into visible fellowship of the household of faith, and communion with the people of God. Then therefore his Christian life as one of the children of God, visibly and professedly begins. It could not be known and recognized and spoken of by the Church till then, though before God it was indeed begun. Most properly therefore is he said by the Church, speaking in reference to her Sacraments, to have then, in Baptism, received of God "*remission of sins and newness of life*," precisely as in the delivery of a deed, a man is said to have received the *conveyance* of an estate, which he has been long enjoying, and of which before God he has long been the rightful owner.

Now that such is the meaning of the apparently contradictory language of the Church, as expressed by the Catechism in review, will be manifest from a few citations.

In answer to the question: "Do all generally and without difference receive this grace?" (viz: of Baptism) it is answered:

"The only faithful receive this fruit; but the unbelieving in refusing the promises offered them by God, shut up the entry against themselves and go away empty. Yet do they not thereby make that the Sacraments lose their force and efficacy."

So then we see that Baptism loses not its force and efficacy even where the receiver goes away *empty*. Why? Because its force and efficacy, as a sacrament, are those of a visible sign and seal. These the unbeliever can receive, as truly as a believer, though to his greater condemnation. If the "force and efficacy" consisted in a spiritual regeneration and justification, how could the language of the above citation be explained? But again, "*the only faithful receive this fruit.*" What fruit? The context says *regeneration and the forgiveness of sins*. But who are the faithful? This word is exclusively used in the Catechism for the possessors of a *living* faith, as for example: "The true faith goeth further. For thus far not only *ungodly* men, but also the very devils do believe; and therefore neither are they indeed *faithful, nor are so called.*" So that only they who come to Baptism with a living faith, receive regeneration and remission of sins. But even Oxford Divines will not pretend that living faith can be where regeneration and justification are not. So that it comes to this, that only those do receive regeneration and remission, in Baptism, who have received them before. What can be the meaning, but that while the unbaptized adult, who truly repents and believes, is *before God*, spiritually regenerate and justified, so that, were he to die in that state, without any sinful neglect of Baptism, he would enter into full communion with the Israel of God, in the Church on high; yet in regard to the fellowship of the visible Church on earth, he cannot be *treated* as regenerate and justified till he has received the *sacramental sign and seal*, and made the visible profession of

regeneration and remission of sins. To him, in receiving that sign and seal of God's favour towards the true believer, there will be given the witnessing Spirit, and grace to deepen his repentance and confirm his faith, so as to make the visible Sacrament fruitful, in a sense in which the ungodly cannot partake, though to them the Sacraments, not designed for them, yet in respect to their nature as signs and pledges, "lose not their force and efficacy."

Now let us, with these thoughts in remembrance, quote a little more of the Catechism under review.

"*Ma.* Do we not obtain forgiveness of sins by the outward washing of water ?

"*Schol.* No. For only Christ hath with his blood washed and clean washed away the spot of our souls. This honour therefore it is unlawful to give to the outward element. But the Holy Ghost, as it were, sprinkling our consciences with that holy blood, wiping away all the spots of sin, maketh us clean before God. *Of this cleansing of our sins we have a seal and pledge in the Sacrament.*"

Here the Sacrament has assigned to it no connection with the remission of sins but as "*a seal and pledge.*" Thus it is that by seal and pledge God, in that ordinance, "delivereth unto us forgiveness of sins and newness of life." And therefore, in answer to the question, why God would have us use sacramental signs, the highest efficacy assigned to the Sacraments is expressed in the following extract:

"By this mean therefore God hath provided for our weakness, that we which are earthly and blind, should in outward elements and figures, as it were in certain glasses, behold the heavenly graces, which otherwise we were not able to see. And greatly for our behoof it is, that God's promises should be so presented to our senses, that they may be confirmed to our minds without doubting.

"The Lord did furthermore ordain his mysteries to this end, that they should be certain marks and tokens of our profession : whereby,

we should, as it were, bear witness of our faith before men, and should plainly show that we are partakers of God's benefits with the rest of the godly, and that we have all one concord and consent of religion with them, and should openly testify, that we are not ashamed of the name of Christians, and to be called the disciples of Christ.

"To lighten and give bright clearness to men's minds and souls, and to make their consciences quiet and in security, as they be indeed, so ought they to be accounted the proper work of the Holy Ghost alone, and to be imputed to him, and this praise not to be transferred to any other. But this is no impediment but that God may give to his mysteries the second place in quieting and stablishing our minds and consciences, but yet so that nothing be abated from the virtue of his Spirit; wherefore we must determine that the outward element hath neither of itself nor in itself inclosed the force and efficacy of the sacrament, but that the same wholly floweth from the Spirit of God, as out of a spring head, and is by the divine mysteries which are ordained by the Lord for this end, conveyed unto us.

"Whereas by nature we are the children of wrath, that is, strangers from the Church, which is God's household, Baptism, is as it were, a certain entry by which we are received into the Church, whereof we also receive a most substantial testimony, that we are now in the number of the household, and also of the children of God; yea, and that we are joined and grafted into the body of Christ, and become his members, and so grow into one body with him.

"As the uncleannesses of the body are washed away with water, so the spots of the soul are washed away by forgiveness of sins. The beginning of regeneration, that is, the mortifying of our nature, is expressed by dipping in the water or sprinkling of it. Finally, when we by and by rise up again out of the water, under which we be for a short time, the new life, which is the other part, and the end of our regeneration, is thereby represented."—*Nowell's Catechism*.

The Catechism above quoted appeared in the time of Archbishop Whitgift, under the approval of the Convocation, and the sanction of the Archbishops and Bishops. Whitgift, in particular, (see next chap.) commended it as of eminent value. In connection

with it therefore we will give the opinions of that learned divine, expressed in circumstances which required unusual care and accuracy.

The following passages from his Defence against Cartwright contain evidence of the doctrine of the Sacraments, as held in the Church of England, in that age, the more conclusive against the views of Oxfordism, because the Archbishop was defending the Church against the accusation of the Puritans, that *she made too much of the outward Sacraments*. Had it been the doctrine of the Church as then held that Baptism does *ipso facto* really and substantially regenerate and justify, how as an honest man could he have avoided its plain declaration. He defines the Sacraments as follows :

“ Sacraments in the proper signification be mystical signs whereby he keepeth in man’s memory and sometimes reneweth his large benefits bestowed on his Church, whereby also he sealeth or assur-eth his promises and sheweth outwardly, and as it were layeth before our eyes, those things to behold, which inwardly he worketh in us.”

What does he work in us?

“ Yea by them he strengtheneth and increaseth our faith, by the Holy Ghost working in our hearts.”

Thus a true and living faith is supposed to be in our hearts before Baptism.

“ And to be short, by his Sacraments, he separateth us from all other people, consecrating us and binding us to him only, and signifieth what he requireth of us to be done.”—p. 618.

Then when the opponent had said that the doctrine of the Church “ *attributed to the sign that which is proper to the work of God in the blood of Christ,*” Whitgift being now called to a full declaration of sacramental doctrine, answers :

“ You know very well that we teach far otherwise, and that it is a certain and true doctrine of all such as profess the gospel that the

outward signs of the Sacrament do not contain in them grace, neither yet that the grace of God is of necessity tied unto them, but only that they be seals of God's promises, notes of Christianity, testimonies and effectual signs of the grace of God and of our redemption in Christ Jesus, by the which the Spirit of God doth invisibly work in us, not only the increase of faith, but the confirmation also."

Here is no *new-creature* or *regeneration* of faith to make it *alive*, but only its increase.

"You have learned that there is such a similitude between the signs and the thing signified that they are in Scripture usually called by the names of those things whereof they be Sacraments, as bread, the body of Christ, and water, regeneration—and therefore Christ saith, 'Except a man be born of water,' &c.

"These things being considered it is no superstitious toy but a godly and true saying that Christ hath sanctified all water used in Baptism to the *mystical* washing away of sin, not ascribing washing away of sin to external element any otherwise than instrumentally or in any other respect than for the similitude that Sacraments have with the things whereof they be Sacraments: for we know that wicked men may receive these external signs and yet remain the members of Satan."—p. 738.

Thus does Whitgift deliver the highest doctrine of the efficacy of the Sacraments in his day. He takes it for granted, all the way, that the adult coming to Baptism has the faith of the heart or a justifying Faith. He ascribes no further operation to the grace of Baptism than the increase and confirmation of such faith. Oxford Divines could not have written so, especially in answer to Puritans.

The book of Haddon, against Osorius, in the age of Elizabeth, is called by Strype a *State Book*, and said by him to have been next to Jewel's Apology, an authentic vindication of the Anglican Reformation. See next Chapter under head of Fox against Osorius.

"You say our divines do place naked images instead of sacraments. How naked, my lord, I pray you? We do agree with St.

Augustine, that sacraments are signs of holy things; or thus, that sacraments are visible signs of invisible grace. I trust you will permit me the same liberty of words, which you use to take to yourself. We do grant, that we are by baptism regenerate to eternal life; we do also yield, that in the holy communion our Lord Jesus is truly received of the faithful in Spirit by faith; whereby it appeareth, that our divines do not account the sacraments as bare naked signs, but for things most effectual, most holy, and things most necessarily appertaining to our comfort; they be sacred mysteries of our religion; they be assured pledges of heavenly grace; and yet God the Father, which made us of clay, is not tied to his workmanship, nor bound to his creatures; 'but taketh mercy of whom he will have mercy, and forgiveth our sins for his own sake' (Exod. xxxii, Rom. ix), not for the sacrament's sake.

"Lastly, 'Life everlasting is the gift of God through Jesus Christ' (Rom. vi), not through operation of the sacraments. And therefore we do refuse and detest such naked and falsely-forged images, as dreams of your own drowsy brains, and use the true sacraments as most sacred things, as pledges of our faith, and seals of our salvation; and yet we do not attribute so much unto them, as though by the means of them the grace of God must of necessity be poured out upon us, by the *works wrought*, as through conduit pipes. This impiety we turn over to your schoolmen, the very first springs of this poison. 'For inheritance is given of faith according to grace' (Rom. iv).

"The sacraments are reverend signs of God's grace unto us, are excellent monuments of our religion, are most perfect witnesses of our salvation. If you cannot be satisfied with these commendations of the sacraments, heap you up more unto them at your choice, we shall be well pleased withal, so that you bind not the grace of God to the signs of very necessity. For we are not saved by the receiving of these sacraments: 'But if we confess with our mouth our Lord Jesus Christ, and with our hearts believe that God raised him again from death' (Rom. x), this confession only will save us."

The force of these passages from Nowell's Catechism and the contemporaneous divines, Whitgift and Haddon, is greatly illustrated and strengthened by the following declaration of John Frith, one of

the most learned Reformers of the Marian age. They are taken from his Mirror of Baptism, and being written expressly against the sacramental doctrines of the Romish Church, are the more to our present purpose. On the baptism of Cornelius and his friends he says :

“Here you may see, that as the Spirit of God lighteth where he will, neither is he bound to any thing. Yea, and this example doth well declare unto us, that the Sacraments are given to be an outward witness unto the congregation of *that grace which is given before privately unto every man.*” “Baptism to the adult is an outward sign of his invisible faith which was before given him of God.” “It giveth not grace, but doth testify unto the congregation that he which is baptized had such grace given him before.” “He is not a Christian man which is washed with water; neither is that baptism (*effectually*) which is outward in the flesh; but that is the very baptism which God alloweth, to be baptized spiritually in the heart, that is to subdue and weed out the branches of sin, &c., of which our baptism is but a sign. And there are many, I doubt not, which are thus spiritually baptized, although their bodies touch no water, as there were Gentiles thus spiritually circumcised.” “Thus is St. Paul to be understood when he saith, ‘All ye that are baptized into Christ, have put on Christ;’ that is, you have *promised* to die with Christ as touching your sins and wordly desires past, and to become new men, or new creatures or members of Christ. This have we all promised unto the congregation, and it is represented in our baptism; for this cause it is called of Paul the fountain of the new birth and regeneration, because it signifieth that we will indeed renounce and utterly forsake our old life—yea, it is a common phrase to call the Holy Ghost water and fire, because these two elements express so lively his purging operation.”

“If thou be baptized a thousand times with water, and have no faith, it availeth thee no more towards God, than it doth a goose when she ducketh herself under the water. Therefore if thou wilt obtain the profit of baptism, thou must have faith, that is thou must be surely persuaded that *thou art* new born again—and that thy sins be not imputed thee, but forgiven through the blood and passion of

Christ. This faith have neither the devils, neither yet the wicked."

"Besides that baptism is an outward figure or witness unto the congregation of the invisible promise given *before* by grace unto every private man, and by it doth the congregation receive him openly, to be counted one of them, which was *first* received *by faith*, or through the grace of the promise; also it putteth in remembrance, &c.—otherwise it giveth no grace, neither hath it any secret virtue." —*John Frith's Declaration of Baptism, Russell's Ed. pp. 285—292.*

Precisely according to the doctrine of the above citations is that of the eminent Reformer and holy Martyr, Bishop Hooper. In his "Confession of Christian Faith," he speaks of "three principal signs and marks" of the true Church, viz: "the word, the sacraments and discipline." As to the efficacy of the *Word* and Sacraments he puts the former at least upon a level with the latter. Of the Word, meaning, he says, that which is "contained within the canonical books of the Old and New Testaments," he says:

"By the which word we are made clean, and thereby do receive the self same thing, and *as much as we do by the Sacraments*; that is to say, Jesus Christ by his word, which is the word of faith; who giveth and communicateth himself unto us, as well as by the Sacraments, albeit it be by another manner and fashion."

Far from making the Traditions of the Church of concurrent authority with the word, Hooper says "*I believe that the same word of God is of a far greater authority than the Church.*" Far from thinking that word should be preached with reserve and that men should rather be referred to the creeds of the Church, than to it. He says:

"I believe that the reading of the same word and Gospel ought not, neither can it be prohibited and forbidden from any manner of person, what estate, sort or condition soever the same be of; but it ought to be common unto all the world. And therefore Antichrist

and his members do exercise great and cruel tyranny upon the faithful children of God, in that they take from them and utterly do forbid them to read the same word, and instead thereof, set before them dreams, lies, canons, and *damnable traditions*."

Then of the Sacraments which he has already said do communicate Christ only as does the Word but "*in another manner and fashion*," he writes :

"I believe the Holy Sacraments to be the *signs* of the reconciliation and great atonement made between God and us, through Jesus Christ. They are *seals* of the Lord's promises, and are outward and visible *pledges and guages* of the inward faith—not void and empty signs but full: that is to say, they are not only signs, whereby something is signified, but also they are such signs as do exhibit and give the thing that they signify indeed.

"I believe that Baptism is the sign of the new league and friendship between God and us, made by Jesus Christ; and it is the mark of Christians, now in the time of the Gospel, *as in time past*. *Circumcision was a mark unto the Jews which were under the law*. Yea Baptism is *an outward washing done with water*, thereby signifying an inward washing of the Holy Ghost wrought through the blood of Christ. I believe also that baptism is the entry of the Church, a washing unto a new birth, and a renewing of the Holy Ghost, whereby we do forsake ourselves, the devil, the flesh, sin and the world."¹

Also in Hooper's other Tracts entitled "A Godly Confession and Protestation of the Christian Faith," and dedicated to Edward VI., we read :

"Of Baptism, because it is the mark of our Christian Church, this I judge, that it is a seal and confirmation of justice or of our acceptance into the grace of God. For Christ's innocency and justice, *by faith*" (not by Baptism) "is ours and our sins and injustice, by his obedience are his whereof baptism is the sign and seal and confirmation. For although freely by the grace of God our sins are forgiven, yet the same is declared by the gospel, *received by faith and sealed by the sacraments*,"² &c.

¹ Hooper's Confession of Christian Faith—in Fathers of the English Church, vol. v. pp. 459—463.

² Fathers, &c. pp. 220, 221. See also the same doctrine in Tyndale in Fathers of the English Church, v. p. 277.

The Reader will compare these last words, "*received by faith and sealed by the Sacraments,*" with those of Mr. Newman, adopted by Dr. Pusey, in conformity with Rome. "Justification comes *through* the Sacraments, is received by faith." What then Bishop Hooper considers to be only *signed, sealed and confirmed* by the Sacraments, Oxford Divinity makes to come *through* the Sacraments and in no other way. In Bishop Hooper's "Declaration of Christ," we read again :

"Although Baptism be a Sacrament to be received and honourably used of all men, *yet it sanctifieth no man.* And such as attribute the remission of sins unto the external sign do offend. This new life cometh not until such time as Christ be known and received. Now to put on Christ is to live a new life. Such as be baptized must remember that faith and repentance precede this external sign, and in Christ, the purgation was inwardly obtained, before the external sign was given. So that there are *two kinds of baptism* and both necessary. The one *interior* which is the cleansing of the heart, the drawing of the Father, the operation of the Holy Ghost ; and *this baptism is in man, when he believeth and trusteth that Christ is the only actor of his salvation.*"

No words could more plainly express that the baptism of the Holy Ghost, where there is the repentance and faith required of the catechumen, *precedes* the baptism of water. Of the latter, says Hooper, immediately after: "Though it have *no power to purge from sin,* yet it confirmeth the purgation of sin, and the act of itself pleaseth God, because the receivers thereof obey the will of his commandment." Then, to illustrate how truly one who repents and believes before Baptism is a child of God, born of the spirit and justified in Christ, and how the addition of the *sacramental* regeneration and remission is only the addition of the symbol, the giving of the ring to the

Abbot or the staff to the Magistrate, as St. Bernard says, Hooper proceeds :

“Like as the King’s Majesty that now is, immediately after the death of his father, was the true and legitimate heir of England, and received his *Coronation*, not to make¹ himself thereby king, *but to manifest that the kingdom appertained unto him before*. He took the crown to confirm his right and title. Though this ceremony confirm and manifest a king in his kingdom, yet it maketh not a King. The babe in the cradle hath as good a right and claim, and is as true a king in his cradle *uncrowned*, as his father was, though he reigned a crowned king forty years. So it is in the Church of Christ; man is made the brother of Christ and heir of eternal life by God’s only mercy, *received by faith, before he receive any ceremony to confirm and manifest openly his right and title*. Thus assured of God and cleansed from sin in Christ, he hath the livery of God given unto him, *Baptism*, the which no Christian should neglect; and yet not attribute his sanctification unto the external sign.”¹

As to the identity of the Sacraments of the Old and New Testaments, as to all spiritual efficacy, Bishop Hooper says :

“As for those that say circumcision and baptism be like, and yet attribute the remission of original sin to baptism, which was never given to circumcision, they not only destroy the *similitude and equality that should be between them*, but also take from Christ remission of sin and translate it unto the water and element of baptism.”² “I believe that the holy fathers, Patriarchs, Prophets, and all the faithful and good people that are gone before us, and have died in the faith, through the word and faith, saw Him beforehand, which was to come, and received *as much and the same thing that we receive by the sacraments*. *For they were of the self same Church, faith, and law that we be of*. They were as well Christians as we, and used the same sacraments in figure, that we use in truth.”³

The necessary *precedence* of spiritual regeneration,

¹ Fathers of the English Church, vol. v. pp. 168–170.
of Faith, Fathers of the English Church, vol. v. p. 222.

² Confession

³ *Ib.* p. 467.

before Baptism, where the required preparation in the adult is complied with, is thus stated by Dr. Hammond, in his Practical Catechism, one of the writers whom Oxford Divines are specially fond of quoting. Of Repentance, required before Baptism, he says it is "A change of mind or a conversion from sin to God. Not some one bare act of change, but a lasting durable state of new life, which I told you was called also *regeneration*." Then when the scholar asks: "But is not regeneration an act of new birth?" he answers:

"Not only that, but it is also the state of new life, (called the new creature,) living a godly life, &c. For the scripture phrase, to be *regenerate*, or born again, or from above, is all one with being a child of God."¹

Thus does this great writer not only discard the distinction so insisted on by the advocates of baptismal regeneration in the most literal sense, between regeneration and renovation, but expressly pronounces that spiritual regeneration, or new birth, does go before Baptism, in every case in which there is repentance before Baptism.

We have completed what we have now to say on baptismal justification. We have showed that the Oxford doctrine of the *opus operatum*, the absolute tying of Justification to Baptism, so that where the latter is not, the other cannot be, and where Baptism is, there Justification must be, except there be the impediment of downright hypocrisy or infidelity, while it is precisely the doctrine of Rome, is not the doctrine of the Anglican Church, whose language in her standard documents, as well as that of her stand-

¹ Hammond's Works, vol. 1, p. 19.

ard writers not only may be otherwise interpreted, but must be or they do seriously contradict themselves.

It has appeared also that not only is there in every adult prepared for Baptism, the reality of spiritual regeneration and remission of sins; but that there may be, in Baptism, the reality of *sacramental* regeneration and remission without the *spiritual*.

In having showed this, concerning *adult* Baptism, it has necessarily been showed concerning *infant* Baptism, since there is not a line in the Scriptures nor in the articles or other standard documents of the Church, in regard to the spiritual efficacy of the one which does not alike refer to the other. And indeed the true way to get at the nature and benefits of infant Baptism is to begin with that of adults, and reason through the latter to the former, since it is to the class of adult Baptism that all the cases specifically mentioned in the Scriptures belong. The language of the New Testament was constructed with reference to adult Baptism, which was almost exclusively witnessed in the first conversions to Christianity. To adult Baptism, it would have to be again applied, were the Gospel to be now successfully preached to all nations.

Were we writing a full account of Baptism we should not cease till we had gone far into the great value of Infant Baptism to Families, to the Church, and to the children individually; we should speak strongly of the great need of a much higher and more solemn sense of the privileges and duties of Parents, in regard to their children in this respect; we should urge more faith in God's blessing in the Baptism of

our children, and as a consequence of it, after their Baptism, if we duly wait upon him therefor. We should preach that the remedy of the present lamentable deficiency in duty would be, not in a higher sense of the efficacy of the Sacrament *itself*, but of its obligation and privilege as an appointed and precious divine mode of bringing little children to Christ, putting them into his arms, supplicating his blessing upon them, consecrating them to his service, expressing our determination to seek for them first the Kingdom of God and his righteousness, and signing and sealing their membership in the Commonwealth of Israel.

And all this, we should conclude with a solemn caution against such an idolatry of the Sacrament of Baptism, such a resting upon the outward seal, such identification of the spiritual grace with its visible sign, such a losing of the real nature of spiritual Regeneration in our zeal the honour of its type and shadow, as is shown in Oxford Divinity, to the great peril of immortal souls, and the certainty, should that system be carried out, of substituting a religion of mere ritual, for that which makes us "*worship God in the Spirit and rejoice in Christ Jesus and put no confidence in the flesh.*"

In concluding this chapter we would direct the attention of the reader to the abridgment of some parts of the admirable sermon of the well known Bishop Hopkins, of Raphoe, on the Doctrine of Baptism, contained in the annexed note.¹

¹ BISHOP HOPKINS ON THE DOCTRINE OF BAPTISM.

"To be sanctified, imports, in the proper signification of it, no other than to be appointed, separated, or dedicated to God.

“There are two ways of dedication unto God, whereby his title takes place, and what is so devoted becomes his.

“The one external, by men, as in the instances before cited; whereby there was no change at all wrought in the nature of the thing thus dedicated, but only a change in the relation and propriety of it.

“The other dedication is internal, and wrought by God himself. And thus he is said to separate or dedicate persons to himself, when by the effectual operation of the Holy Ghost upon them, he endows them with those habits which enable them to do him service.

“As there is this twofold dedication or separation, so there is also a twofold sanctification.

“There is an external, relative, or ecclesiastical sanctification, which is nothing else, but the devoting or giving up a thing or person unto God, by those who have a power so to do.

“There is an internal, real, and spiritual sanctification; and in this sense, a man is said to be sanctified when the Holy Ghost doth infuse into his soul the habits of divine grace, and maketh him partaker of the divine nature, whereby he is inwardly qualified to glorify God in a holy life.

“In applying this distinction to Baptism, and to show you how it is that Baptism doth sanctify, I shall lay down these following propositions.

1. “*Baptism is the immediate means of our external and relative sanctification unto God.*

“By this Holy Sacrament, all that are partakers of it are dedicated and separated unto him.

“There are, if I may so express it, but two regiments of men; the one is of the World, the other is of the Church. And, in one of these, all mankind are listed and do march.

“This Church of Christ may be considered, either as visible or invisible. The visible Church of Christ on earth, is a sort of people who profess the name of Christ and own his doctrine; joining together in a holy Society and communion of worship, where it can be enjoyed. The invisible Church of Christ on earth, is a number of true believers, who have internal and invisible communion with Jesus Christ, by their faith and his spirit. The Visible Church is of a much larger extent than the Invisible; for it comprehends hypocrites and too many ungodly persons; yea, all those who have given up their names unto Christ, and make a visible profession of his doctrine, though by their lives and practices they deny it. And therefore the Church, which is frequently in Scripture called the *Kingdom of Heaven*, is compared to a net cast into the sea, gathering of every kind of fish, both good and bad; Mat. xiii. 47, both sorts are embraced in the bosom of this net, and no separation can ordinarily be made, until it be drawn ashore at the Day of Judgment; and then the good shall be gathered into vessels, and the bad cast away, as it is there expressed.

“The World, out of which this Church of Christ is taken, is the whole company of those persons who belong unto the Devil, the God of this World.

"All that are of the Visible Church of Christ Jesus, are taken out of the World, so that it may truly be said of them, that they are not of the World."

"Hence it follows, that all those who are members of the Visible Church, may truly be called Saints, and members of Christ, and the children and people of God; because, by being taken into the Church, they are taken out of the World; and so become God's portion, and the lot of his inheritance, Deut. 32. 9. *The Lord's portion is his people; Jacob is the lot of his inheritance.* Not that they are all so in an internal, spiritual, and saving manner; would to God they were! and that all that are of Israel were of Israel! as the Apostle speaks, Rom. 9. 6, but only, because, though many of them are hypocrites, and many more profane; yet they may have these titles from the external relation wherein they now stand to Christ, by making profession of his name and religion.

"I look upon the Christian Church, now under the times of the Gospel, to be in the same capacity, and to stand in the same relation towards God as the Jewish Church did under the Law. But, clear it is, that in the most corrupt state of the Jewish Church, God still owned them for his people; Jer. 4. 22. *'My people is foolish;'* *'they have not known me;'* and Isaiah 1. 3, 4. *"My people doth not consider."* *'Ah! sinful nation, a people laden with iniquities, a seed of evil doers!'* And yet, notwithstanding these great complaints of their universal wickedness, as you find throughout that whole chapter, yet are they God's people; and yet *'a people laden with iniquity.'* My children; and yet *'a seed of evil doers, children that are corrupters.'*

"Yea, and in the New Testament we find sanctification and holiness ascribed to those who were never otherwise Sanctified than by their external separation from the world, and profession of the doctrine of Christ. St. Paul directs his Epistles to the whole Church of Corinth, as to Saints; *'To them that are sanctified in Christ Jesus, and called to be Saints;'* 1 Cor. 1. 2, and it was the common beginning of all his Epistles. Yet were there some in this Church of Corinth, that had not the knowledge of God, that denied the resurrection, and were grossly guilty of foul and flagitious crimes; as he himself witnesseth against them, and for which he sharply reproves them in that Epistle; Saints they are called, only because they were visible Church members, and made a profession of the Christian faith and name.

"Again, to be members of the Church Visible is sufficient to style men members of Christ. So our Saviour himself speaks of some *branches in him that bear not fruit.* John 15. 2, and so Rom. 11. 17, the branches of the true olive are said to have been broken off, and others engrafted in their stead. Certainly this Vine, and this Olive, is Christ; and these barren, and therefore broken branches, are members of his Body; not indeed living members united unto him by the band of a saving faith, whereby they might draw sap and nourishment from him, for such shall never be broken off, nor burnt; but yet they are in Christ, and belong unto Christ, as his members by an ecclesiastical or political incision, as they are parts and members of the Visible Church.

"And thus I suppose, I have made it sufficiently clear unto you, that all who

are taken out of the World into the Visible Church of Christ, may, according to the phrase and expressions of Scripture, be called Saints, the Children and People of God, and members of Christ.

“But, to bring this home to our present subject of Baptism; from all this it evidently follows, that those who are baptized, may, in this ecclesiastical and relative sense, be truly called Saints, the Children of God, and Members of Christ; and thereupon, ‘Inheritors of the Kingdom of Heaven.’

“Doubtless, so far forth Baptism is a means of Sanctification, as it is the solemn admission of persons into the Visible Church; as it separates them from the World, and from all false religions in it, and brings them out of the Visible kingdom of the Devil into the Visible kingdom of Jesus Christ. For, if all, that are admitted into the Visible Church, are thereby, as I have proved to you, dignified with the title of Saints and the Children of God; then by Baptism, which is the solemn way of admitting them into the Church, they may, with very good reason, be said to be made Saints, the Children of God, and Members of Christ. But this is only a relative Sanctity, not a real; and many such Saints and Sanctified men there are, who shall never enter into heaven, but by their wicked lives, forfeit and lose that blessed inheritance to which they are called. Many there are who are Saints, by their separation from Paganism and Judaism into fellowship with the Visible Church; but they are not Saints by their separation from wicked and ungodly men into a Spiritual fellowship with Christ. And yet, to such Saints as these, all the Ordinances of the Church are due, till, for their notorious wickedness, they be cut off from that body, by the due execution of the Sentence of ex-communication. Such a Baptismal Regeneration as this is, must needs be acknowledged by all, that will not wilfully shut their eyes against the clear evidence of Scripture; from which I have before brought plentiful proofs to confirm it. Yet let me add one more, and that shall be, Gal. iii. 26, 27. ‘*Ye are all the children of God by faith in Christ Jesus,*’ i. e. by believing and professing his doctrine; ‘*For as many of you, (saith the Apostle,) as have been baptized into Christ,*’ i. e. baptized into the religion of Christ, and in his name, ‘*have put on Christ,*’ i. e. have professed him, and thereby put upon yourselves his name, being called Christians; and this putting on of Christ in Baptism, the Apostle makes a ground to assert them to be all *the children of God*. But still it must be remembered, that this Sanctification, Regeneration, and adoption, conferred upon us at our admission into the Visible Church, is external and ecclesiastical.

“And thus much for the First Position, that Baptism is a means of our External and Relative Sanctification unto God; because, by it, we are separated from the Visible Kingdom of the Devil, and brought into the Visible Kingdom of Christ, and are devoted by vow and covenant unto the service of God.

2. “Another Position is this. That *Baptism is not so the means of an internal and real Sanctification, as if all, to whom it is administered, were thereby spiritually renewed, and made partakers of the Holy Ghost in his saving graces.*

“Though an external ecclesiastical Sanctification be effected by Baptism, *ex opere operato*, by the mere administration of that Holy Sacrament; yet so is not an internal and habitual Sanctification; and that, whether we respect adult Persons or Infants.

“The Baptismal Regeneration of infants is *external* and *ecclesiastical*. They are regenerated, as they are incorporated into the Church of Christ; for this is called *Regeneration*, Mat. xix. 28. ‘*Ye, which have followed me in the Regeneration shall sit upon twelve thrones, judging the twelve tribes of Israel,*’ where, though some read the words otherwise, *in the Regeneration ye shall sit upon twelve thrones*, meaning thereby the Day of Judgment and the last renewing of all things; yet I see no enforcing necessity to alter the common and usual reading. *Ye, which have followed me in the Regeneration*, i. e. in planting my Church, which is the renewing of the World. And, therefore the Apostle, 2 Cor. v. 17, saying, that ‘*old things are passed away all things are become new,*’ is thought to allude unto the Prophet, Isaiah, lxxv, 17, ‘*Behold I create new heavens and a new earth; and the former shall not be remembered.*’ And this state of the Gospel was by the Jews, frequently called ‘The world to come,’ and so likewise it is called by the Apostle, Heb. ii. 5. ‘*Unto the angels hath he not put in subjection the world to come whereof we speak.*’ To be admitted, therefore, by Baptism into the Church of Christ, is to be admitted into the State of Regeneration, or the renewing of all things, called therefore ‘the Washing of Regeneration,’ Tit. iii. 5.

“But how then are infants said, in Baptism, to be regenerated by the Holy Spirit, if he doth not inwardly sanctify them in and by that ordinance?

“I answer: Because the whole economy and dispensation of the Kingdom of Christ is managed by the Spirit of Christ; so that those who are *internally* Sanctified are regenerated by his effectual operation; and those who are only *externally* Sanctified, are regenerated by his public institution. Infants, therefore, are in Baptism regenerated by the Holy Ghost, because the Holy Spirit of God appoints this ordinance to receive them into the Visible Church, which is the regenerate part and state of the world.

“That is the second Position, that Baptism is not so the means of Sanctification, that all, to whom it is administered, must thereby be made partakers of the Holy Ghost in his Saving Graces.

3. “It is not so the means of Sanctification, as if none could be internally and really sanctified, *who are necessarily deprived of that holy ordinance.*

“Yea, indeed, all that are converted from other religions unto Christianity, must first believe and make profession of that faith before they can be admitted unto the Sacrament of Baptism; and doubtless, many thousands were by the Apostles converted, not only to the Christian profession, but to a Christian and holy life, before they were baptized.

“We well know, that in the primitive times, very many did delay their Baptism till their declining age, out of an erroneous opinion, that all voluntary sins after Baptism were unpardonable; and yet it would be very uncharitable to

judge, that none of these were sanctified and inwardly renewed by the Holy Ghost.

“Baptism, then, is not of such absolute necessity as a means, that none can be saved without it; neither doth our Saviour so assert it. For we must distinguish, between being inevitably deprived of the opportunity of Baptism, and a wilful contempt of it. And of this latter, must the Words of Christ be understood. He that contemns being born again of Baptism, and out of that contempt finally neglects it, shall never enter into the Kingdom of God; but, for others, who are necessarily deprived of that ordinance, the want of it shall not in the least prejudice their salvation; for it is a stated rule. *Non absentia, sed contemptus sacramentorum, reum facit.*

4. “The last Position is this, that *Baptism is an ordinary means appointed by Christ for the real and effectual sanctification of his Church.*

“For this is the great end of all Gospel Ordinances, that, through them, might be conveyed that grace which might purify the heart and cleanse the life. And though I do not affirm, that Baptism doth effect this in all to whom it is rightly applied; yet this I do affirm and maintain, that there is no reason to doubt the salvation of any, who, by this holy ordinance, are consecrated unto God, until, by their actual and wilful sinning, they thrust away from them these benefits which God intends them by it. And, indeed, whoso doth but seriously consider the vows that are upon him, and the solemn engagements which he hath made to be the Lord’s, will find a pressing force upon his soul, unless he be lost to all modesty and ingenuity; urging him really to fulfil what he hath so justly and so sacredly promised; no argument can be more prevalent to enforce a holy life than when the Spirit of God shall bring home to our consideration the oath that we have taken, to be God’s, and to oppose all the enemies that oppose his glory and our salvation; when we shall be reminded that, so long as we continue in a state of sin, we live in perjury, having given our most serious promise to God, to yield obedience to his will and laws, and to live as becomes his servants and soldiers.”—Bishop Hopkins on the Doctrine of the Sacraments.

CHAPTER XI.

THE DOCTRINE OF OXFORD DIVINITY AS TO THE RIGHTEOUSNESS
OF JUSTIFICATION AND THE OFFICE OF FAITH, COMPARED WITH
THAT OF STANDARD DIVINES OF THE ANGLICAN CHURCH.

Majorities in such a question of no avail—Laud's testimony—Divines of the 17th Century especially relied on by the Oxford writers.—The same mainly employed in this Chapter—Testimony of Oxford writers to the eminent authority of Hooker—His views acknowledged to be in entire opposition to those of this divinity on Justification—Force of the confession—Singular attempt to escape its force—Citations from Hooker—Tyndale—Barnes—Cranmer—Bishop Hooper—Bishop Latimer—Edward VI. Catechism—Confession of Martyrs and Divines in Prison—Nowell's Catechism—Haddon and Fox against Osorius—Perkins—Bishop Downname—Bishop Andrews—Mede—Bishop Hall—Bishop Nicholson—Archbishop Usher—Bishop Hopkins—Bishop Beveridge.

OUR Oxford writers, in appealing to the doctrines of the Anglican Divines, as agreeing with their own, speak of *majorities*. As for example: "The Anglican doctrine (of justification) or that which we conceive to have been the teaching of a *majority* of our Church."¹ Their own favourite, Archbishop Laud, would have taught them how little is gained in favour of a doctrine when it has gained a majority. Fisher the Jesuit pleaded *majority*. Laud answered: "As for the number and worth of men, they are no necessary concluders for truth. *Not number*; for who would be judged by the many? The time was when the Arians were too many for the orthodox."²

The time may be when there shall hardly be "found faith in the earth." The majority will be

¹ Pusey's Letter, p. 46.

² Conference with Fisher, p. 302.

fearfully against it. But a faithful remnant will stand fast in their noble minority. Who does not know that one such name as that of *Hooker* is worth ten thousand of lesser note in proof of the doctrines of the Church in his day, and as handed down from the Reformers? Who knows not that in the question, what is the doctrine of the Articles and Homilies of the Anglican Church, one plain testimony from Cranmer and his colleagues, by whom those instruments were constructed is worth all that could be collected from the writings of all the Non Jurors of 1688, and of those their contemporaries whom our Oxford Divines are so fond of quoting?

In citing the Ancient Anglican Divines we shall proceed on the principle of selection furnished in Tract, No. 71, p. 29, where it is said that the Divines of the 17th Century are considered as distinctly propounding and supporting the doctrines of the Fathers. "Nor could a more acceptable or important service be done to our Church at the present moment, than the publication of some systematic introduction to theology, embodying and illustrating the great and concordant principles and doctrines set forth" by those divines. We take for granted that this is meant only to place the divines of the 17th Century in a place of preference as authorities, above those of the following Century. Certainly it could not have been intended that writers of the 16th Century, contemporaneous with the framers of the Articles and Homilies, and some of them those framers themselves, should not be considered as at least as good expounders of those documents as men of a subsequent period. If it be true that the Fathers who lived nearest

the Apostolic age are to be considered as worthy of special deference when they testify to the doctrine of the Apostles, for the same reason must we conclude that in the question before us, a question of evidence, (what doctrines were the Articles and Homilies considered as teaching by those who framed them?) the most direct appeal is to the writings of the age in which they were constructed. Beginning therefore with the Reformers we shall not descend lower than those writers of the 17th Century whom the Oxford Tracts have pronounced to be of such special value in ascertaining the doctrines of the Church.

But there is one writer whose testimony may be considered, as of such final authority upon this question, by the acknowledgment of Oxford divines themselves, or of those who belong to that school, that we might be justified in going no further than his writings. We mean the judicious Hooker.

“Of honoured names (says Dr. Hook) the Church of England holds none more highly in honour than that of the judicious Hooker.”¹

Adopting the language of Wordsworth the same writer proceeds:

“Hooker may justly be regarded as the genuine lineal descendant of the most enlightened English Reformers; and possessing learning equal to any of them, with more opportunities of meditation and the accumulated advantage of their labours and experience, he may perhaps not improperly be considered as exhibiting in his writings a model of the true, settled, most approved, mature and Catholic principles of the English Reformation.”²

Now it is not pretended by Oxford Divines that this most eminent authority was of the same mind

¹ Call to Union, p. 70.

² Wordsworth's Biography, iv. 269.

with themselves, on the question of justifying righteousness, whether it be *inherent* or *imputed*. On this fundamental point of their whole system it is granted, in Mr. Keble's introduction to his late edition of Hooker's works, and by Newman in the appendix to his Lectures on Justification, that Hooker's sentiments were contrary to theirs. But this confession of Mr. Newman is worth a little attention. He quotes from Hooker the following passage :

“ The Romanists profess that they seek salvation no other way than by the blood of Christ; and that humbly they do use prayers, fastings, alms, faith, charity, sacrifice, sacraments, priests, only as the means appointed by Christ, to apply the benefit of His holy blood unto them; touching our good works, that in their own natures, they are not meritorious, nor answerable to the joys of heaven; it cometh of the grace of Christ, and not of the work itself, that we have by well doing a right to heaven and deserve it worthily. If any man think that I seek to varnish their opinions, to set the better foot of a lame cause foremost, let him know that since I began thoroughly to understand their meaning, I have found their halting greater than perhaps it seemeth to them which know not the deepness of Satan, as the Blessed Divine speaketh.” § 33.

“ This passage,” (Mr. Newman says) “ it must be candidly confessed, is by implication contrary to the sentiments maintained in the foregoing pages,” i. e. in his Lectures on Justification, the authentic voucher for Oxfordism on that subject, according to Dr. Pusey. Now what is the scope of this passage of Hooker. He had been all along charging the Church of Rome with perverting the truth of Christ and overthrowing the foundations of the Faith by making the justification of the sinner to rest upon the merits of his own works; and this he grounded not upon their express pretence of meritorious obedience, but upon their

making justification to consist in a righteousness *within us*, and therefore our *own* as much as our souls are our own.¹ Then, in the above passage, he cites their strong professions of *not* considering their own works as meritorious, but of seeking all merit in Christ. But they did not in the least diminish the weight of Hooker's condemnation. Deny the ascription of merit to their own righteousness as they pleased, he still regarded their system as founded on the basis of a meritorious obedience. Therefore said he, "I have found their halting greater than perhaps it seemeth to them which know not the deepness of Satan. If there were no other leaven in the lump of their doctrine but this, this were sufficient to prove that their doctrine is not agreeable to the foundation of Christian faith." Renounce the idea of meritorious obedience as they would, this leaven of our own righteousness for justification, he considered the same thing as acknowledging that "we have received *the power of meriting*, by the blood of Christ," and thus he regarded the Church of Rome as "*an adversary to the merits of Christ.*"

Now it is where Hooker is expressing such strong condemnation of Romanism, that he is confessed by Mr. N. to be contrary to the sentiments of his Lectures, which is no less than the acknowledgment that the whole stress of Hooker's Discourse on Justification is contrary to his Lectures, since it is all upon the same principle. Here then we have the confession that the words which Hooker wrote against Romanism are applicable also to Oxfordism; that

¹ Disc. of Justif. § 6.

where he charges the doctrine of human merit upon the Romish system, in spite of the declarations of Romanists that they ascribe all merit to Christ, he would alike ascribe the same to the Oxford system, in spite of the similar protestations of Oxford Divines, inasmuch as in one system as well as the other, the basis of Justification is our own righteousness. Consequently it is acknowledged that what Hooker said of the Romish, he would equally say of the Oxford doctrine, that it *perverts the truth of Christ*; is "*an adversary to Christ's merits*," and "*overthroweth the foundation of the Faith*."

The mode by which Mr. Newman attempts to do away the effect of Hooker's opposition, is too curious not to be noticed. Having confessed the contrariety of Hooker's doctrine, he says :

"It does not avail in the least as authority against them (those of his own Lectures) for the following plain reason : because this great author, in the very treatise in which he so speaks, *confesses he is not acquiescing in the theology of the early Church*."

Now who would not suppose, from this bold assertion, that Hooker had indeed confessed that on the subject of justification, (which is the whole subject of his Discourse, and especially of the passage alluded to by Mr. N.) he is not in agreement with the ancient and universal Church? It is startling indeed to hear such views of Hooker, so praised in other places by these writers for his Catholic doctrines; and when he is in the act of defending the doctrines of a Church which, in her homily on justification, expressly claims the consent of "*all old and ancient doctors of Christ's Church, both Greeks and Latins*." But one at first supposes there must be such a con-

fession, or Mr. N. would not have asserted it. The reader will be amazed to see in what the confession consists. The passage extracted from Hooker, as containing the confession, is the following:

“The heresy of free-will was a mill-stone about the Pelagians’ neck: shall we therefore give sentence of death inevitable against all those Fathers in the Greek Church, which, being misdirected, died in the error of free-will?”

Now by what process does Mr. N. make out from this passage that Hooker *plainly confessed* that his views of Justification were diverse from those of the early Catholic Church? Thus:

“The doctrines (he says) of grace (free-will) and justification are too closely connected to allow of a Treatise judging rightly of the importance of questions concerning the latter, which is not to be followed in its view of the former.”

The reasoning then is this: because Hooker considered *some* Fathers of the Greek Church to be infected with errors concerning *free-will*, therefore we are to consider him as *plainly confessing* that he differed with those Fathers concerning the *righteousness of Justification*. But Hooker speaks only of some Greek Fathers. Yes, but Mr. N. says: “To accuse a *number* of Greek Fathers of mistake, is to *accuse all*.” Well, but should we grant even that, he only accuses the *Greek* Fathers, not the whole Catholic Church. But, says Mr. N.: “To accuse the Greek Fathers is virtually to oppose the *whole Catholic Church*.” It comes to this; to accuse *some* of the Greek Fathers of error is to accuse the whole Catholic Church of error. To confess that we differ from some Greek Fathers on *free-will*, is a plain confession that we differ from the whole Catholic con-

sent, both Latin and Greek, on *justification*! Thus the authority of Hooker, against Oxford doctrine, is made of no account! Let us see how such reasoning will answer! It is common for the Tract Divines to acknowledge some things to have been believed by *some* Fathers, and not by the whole Church; and therefore to be not of *Catholic* verity. Thus they accuse some Fathers of error. But to accuse some, according to Mr. N. is to accuse all; therefore their own opinions, where they are opposed to the *some*, are opposed to all and of no manner of avail. This is a singular illustration of what the Oxford Doctrine of Tradition comes to, and what a nose of wax it is when they find it convenient to elongate or depress it, for the sake of ruling out of court an unacceptable witness.

Such then being the acknowledged doctrine, and such the acknowledged eminence of Hooker's authority, we will station our citations from him as a sort of centre around which shall be assembled those of the age immediately before him, such as we shall produce from the 17th Century; thus obtaining the evidence that, what Hooker so earnestly maintained as the doctrine of the Anglican Church, was universally received among the great lights of that Church, from the Reformation to his day, and for a long time after he had gone to his rest.

In all the passages to be produced in this Chapter, the reader will note the bearing on the following fundamental points.

1. That the righteousness by which we are Justified before God is no other than the Righteousness of Christ, *external* to us and *imputed*.

2. That the only mean whereby we apply, embrace or apprehend that righteousness, is a living faith; no external ordinance, no internal grace having any part with faith in its office of justifying.

3. That in this office, faith acts not as having in itself any justifying virtue or quality, nor as it is but a name for obedience and all religion, but only *relatively* and *instrumentally*, as the hand by which we put on the righteousness of Christ.

With these points in view, we will cite from Hooker's Ecclesiastical Polity; his Discourse on Justification, and his Sermons on St. Jude.

THE JUDICIOUS HOOKER: ECCL. POL.

"Thus we participate Christ, partly by imputation, as when those things which he did and suffered for us *are imputed unto us for righteousness*; partly by habitual and real infusion, &c. That wherein we are partakers of Jesus Christ by imputation consisteth in such acts and deeds of his, as could not have longer continuance than while they were in doing, nor at that very time belong unto any other, but to him from whom they come; and therefore, how men, either then, or before, or since, should be made partakers of them, *there can be no way imagined, but only by imputation.*"—*Eccl. Pol. l. v. § 56.*

HOOKE ON JUSTIFICATION.

"Christ hath merited righteousness for as many as are found in him. In him God findeth us if we be faithful; for by faith we are incorporated into Christ. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin; him being found in Christ through faith, and having his sin remitted through Repentance; him God be- holdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto, by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that was commanded him in the Law; shall I say

more perfectly righteous, than if himself had fulfilled the whole Law. I must take heed what I say: but the Apostle saith, *God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Such we are in the sight of God the Father, as is the very son of God himself. Let it be counted folly, or frenzy, or fury, whatsoever, it is our comfort and our wisdom: we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made himself the son of man, and that men are made the righteousness of God. You see, therefore, that the Church of Rome, in teaching justification by inherent Grace, doth pervert the truth of Christ; and that by the hands of the Apostles we have received otherwise than she teacheth. Now concerning the righteousness of sanctification, we deny it not to be inherent; we grant that unless we work, we have it not; only we distinguish it as a thing different in nature from the righteousness of justification, we are righteous the one way by the faith of Abraham; the other way, except we do the works of Abraham, we are not righteous. Of the one, St. Paul, *To him that worketh not, but believeth, faith is accounted for righteousness;* of the other, St. John, *Qui facit, justitiam, justus est.* He is righteous which worketh righteousness. Of the one, St. Paul doth prove by Abraham's example, that we have it of faith without works; of the other, St. James by Abraham's example, that by works we have it, and not only by faith. St. Paul doth plainly sever these two parts of Christian righteousness one from the other. For in the sixth to the Romans thus he writeth, *Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life. Ye are made free from sin, and made servants unto God;* this is the righteousness of justification; ye have your fruit in holiness; this is the righteousness of sanctification. By the one we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss, and so the end of both is everlasting life. § 6.

“We ourselves do not teach Christ alone, excluding our own faith, unto justification; Christ alone, excluding our own works, unto sanctification; Christ alone, excluding the one or the other unnecessary unto salvation. It is a childish cavil wherewith in the matter of justification our adversaries do so greatly please themselves,

exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians but Faith ; because we teach that Faith alone justifieth ; whereas by this speech we never meant to exclude either Hope or Charity from being always joined as inseparable mates with Faith in the man that is justified ; or works from being added as necessary duties, required at the hands of every justified man ; but to show that Faith is the only hand which putteth on Christ unto justification ; and Christ the only garment, which being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our Faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter." § 31.

HOOKE'S SECOND SERMON ON ST. JUDE.

"It is true, we are full of sin both original and actual ; whosoever denieth it is a double sinner, for he is both a sinner and a liar. To deny sin is most plainly and clearly to prove it, because he that saith, he hath no sin, lieth, and by lying proveth that he hath sin.

"But *imputation* of righteousness hath covered the sins of every soul which believeth ; God by pardoning our sin hath taken it away : so that now although our transgressions be multiplied above the hairs of our head, yet being justified, we are as free and as clear as if there were no spot or stain of any uncleanness in us. For it is God that justifieth ; *And who shall lay any thing to the charge of God's chosen ?* saith the Apostle in Rom. viii.

"Now sin being taken away, we are made the righteousness of God in Christ : for David, speaking of this righteousness, saith, *Blessed is the man whose iniquities are forgiven.* No man is blessed, but in the righteousness of God ; every man whose sin is taken away is blessed : therefore every man whose sin is covered, is made the righteousness of God in Christ. This righteousness doth make us to appear most holy, most pure, most unblamable before him.

"This then is the sum of that which I say ; *faith doth justify ;* justification washeth away sin ; sin removed, we are clothed with the righteousness which is of God ; the righteousness of God maketh us most holy. Every of these I have proved by the testimony of

God's own mouth; therefore I conclude, that faith is that which maketh us most holy, in consideration whereof it is called in this place *our most holy faith*.

“To make a wicked and a sinful man most holy through *his believing* is more than to create a world of nothing. Our faith most holy! Surely, Solomon could not show the Queen of Sheba so much treasure in all his kingdom, as is lapt up in these words. O that our hearts were stretched out like tents, and that the eyes of our understanding were as bright as the sun, that we might thoroughly know the riches of the glorious inheritance of the saints, and what is the exceeding greatness of his power towards us, whom he accepteth for pure, and most holy, through our believing! O that the Spirit of the Lord would give this doctrine entrance into the stony and brazen heart of the Jew; which followeth the law of righteousness, but cannot attain unto the righteousness of the Law! Wherefore? saith the Apostle. They seek righteousness, and not by faith; wherefore they stumble at Christ, they are bruised, shivered to pieces, as a ship that hath run herself upon a rock. O that God would cast down the eyes of the proud, and humble the souls of the high-minded! that they might at the length abhor the garments of their own flesh, which cannot hide their nakedness, and put on the faith of Christ Jesus, as he did put it on which hath said, *Doubtless I think all things but loss, for the excellent knowledge-sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith*. O that God would open the ark of mercy, wherein this doctrine lieth, and set it wide before the eyes of poor afflicted consciences, which fly up and down upon the waters of their afflictions, and can see nothing, but only the gulph and deluge of their sins, wherein there is no place for them to rest their feet!”—
§§ 24—28.

We have said before that the contrariety of Hooker's doctrine of justification to that of the Oxford School is granted by the leading men of that fraternity. But, as if his Discourse on justification were the only work in which Hooker has bequeathed his

doctrine on that subject, we find in Mr. Newman and Mr. Keble, an attempt to evade his testimony which cannot go unnoticed. "There is enough (says Mr. N.) in Hooker's writings and history to show that this valuable treatise, written before his views were fully matured, and published after his death, is not to be taken in all points as authority."¹ In the same strain, writes Mr. Keble in his Edition of Hooker's Works. "Hooker's compositions upon this subject" (justification,) "are mostly of an early date, when he hardly seems to have acquired that independence of thought which appears in the Polity."

Thus it is attempted to take away the strong testimony of "the glory of the English Priesthood," by the consideration that he delivered it in immaturity of mind. But let us hear another writer, whose assertions, if his name be not as weighty as that of Mr. Newman or Mr. Keble, are too undeniable to need the weight of any name. Speaking of Hooker's Discourse on Justification, he says :

"It was written upon a most important occasion, under circumstances which rendered it necessary to bestow the most careful consideration upon every word, was elaborated with the utmost sedulity, and transcribed by the author himself, for the purpose of having it attentively examined by his friends. So far from betraying any symptoms of a *dependent* mind, it was composed in defence of what some of the greatest theologians of the time were startled at as a novel and dangerous paradox ; (but having no reference to the present question) and it is inferior to none of his other writings in originality of conception, vigour of thought and energy of diction. But suppose that this sermon actually was written before its author was quite out of leading strings, is there any evidence to show that in this particular his more robust judgment corrected the weak conclusions of the

¹ Lectures on Justif. p. 443.

youth? Not a particle. On the contrary, in the very latest legacy which he bequeathed to the Church, the Fragment of a reply to 'The Christian Letter,' (vol. ii. p. 700 et seq. of Keble's Edition) *he has incorporated an abstract of this very sermon, and repeated, almost in the same words, his former profession of belief in the imputation of Christ's righteousness and the justification of sinners by faith only.*"¹

With the citations from Hooker, which might be greatly multiplied, we consider the question as to the conformity of the Oxford views of justification and faith with those of the Anglican Church, to be really settled, for it is out of the question to suppose him to have been the divine they say he was, and yet to have been so egregiously mistaken upon the most important features of Church doctrine, as he must have been if the doctrines of the above extracts were not those of the Church for which he was writing.

But we proceed to show how very prominently and earnestly and generally these same views were professed and urged by the Reformers before him.

TYNDALE, REFORMER AND MARTYR.

"In opening the Scriptures (says Fox of Tyndale) what truth, what soundness can a man require more, or what more is to be said than is to be found in Tyndale? Not unrightly he might be then, as he is yet called, the Apostle of England, for as the Apostles in the primitive age first planted the Church in truth of the Gospel; so the same truth being again decayed and defaced by enemies in this our latter time, there was none that travailed more earnestly in restoring the same in this realm of England than did William Tyndale."

In Tyndale's exposition of Matt. vi. we read:

"When I say faith justifieth, the understanding is that faith receiveth the justifying. God promiseth to forgive us our sins and to

¹ Episcopacy, Tradition and the Sacraments, by Rev. W. Fitzgerald, B. A.

impute us for full righteous. And God justifieth us actively; that is to say, forgiveth us and reckoneth us for full righteous. And Christ's blood deserveth it and certifieth the conscience thereof. Faith challengeth it for Christ's sake, which hath deserved all that is promised, and cleaveth ever to the promise and truth of the promiser, and pretendeth not the goodness of her work, but acknowledgeth that our works deserve it not, but are crowned and rewarded with the deservings of Christ. Our works which God commendeth, and unto which he has annexed the promise that he will reward them, are as it were very sacraments, and visible and sensible signs, tokens, earnest obligations, witnesses, testimonies, and a sure certifying of our souls, that God hath and will do according to his promise, to strengthen our weak faith, and to keep the promise in mind. But they justify us not, no more than the visible works of the sacraments do. As for an example, the work of Baptism, that outward washing, which is the visible sacrament or sign, justifieth us not. But God only justifieth us actively, as cause efficient or workman. God promiseth to justify whosoever is baptized to believe in Christ, and to keep the law of God, that is to say, to forgive them their fore-sins and to impute righteousness unto them, to take them for his sons and to love them as well as though they were full righteous. Christ hath deserved us that promise and that righteousness. And *faith doth receive it, and God doth give it and impute it to faith, and not to the washing.* And the washing doth testify it and certify us of it, as the pope's letters do certify the believers of the pope's pardons. Now the letters help not nor hinder, but that the pardons were as good without them, save only to establish weak souls that could not believe, except they read the letters, looked on the seal, and saw the print of St. Peter's keys."—*Fathers of the English Church, vol. v. pp. 236, 237, 238.*

"Hereof ye see that I cannot be justified without repentance, and yet repentance justifieth me not. And hereof ye see, that I cannot have a faith to be justified and saved except love spring thereof immediately: and yet love justifieth me not before God. And when we say, faith only justifieth us, that is to say, receiveth the mercy wherewith God justifieth us and forgiveth us, we mean not faith which hath no repentance, and faith which hath no love unto the laws of God again and unto good works, as wicked hypocrites falsely belie us.—Hereof ye see what faith it is that justifieth us.—The faith

in Christ's blood, of a repenting heart towards the law doth justify us only, and not all manner of faiths — We make good works sure tokens whereby we know that our faith is no feigned imagination and dead opinion, made with captivating our wits after the Pope's traditions, but a lively thing wrought by the Holy Ghost.—And when Paul saith '*faith only justifieth*,' and James, that '*a man is justified by works, and not by faith only*,' there is a great difference between Paul's *only* and James' *only*. For Paul's *only* is to be understood that faith justifieth in the heart and before God, without help of works, yea, and ere I can work. For I must receive life, through faith, to work with, ere I can work. But James' *only* is this wise to be understood that faith doth not so justify that nothing justifieth save faith. *For deeds do justify also. But faith justifieth in the heart before God, and the deeds before the world only, and make the other seem.*"—Tyndale on Justification, in answer to Sir Thomas More's Dialogue, published in 1530. Fathers of the English Church, pp. 285—292.

ROBERT BARNES, D.D., REFORMER AND MARTYR.

This Reformer is one of the three, Tyndale and Frith being the others, whom Fox calls "chief ring-leaders" of the English Reformation. They "sustained the first brunt and gave the first onset against the enemies." Bishop Bale, a learned and zealous contemporary Reformer, in his *Catalogus Scriptorum illustrium Britanniarum*, says of him that "with great firmness and sincerity, he maintained the justification of a sinner through faith alone, in the work of Christ our Saviour, against the ungodly preachers of human works." He was martyred by fire in 1541. In answer to the argument that "faith is a work, but works do not justify; therefore faith doth not justify," he says:

"Truth it is, that we do not mean, how that faith for his own dignity, and for his own perfection, doth justify us. But the Scripture doth say, that faith alone justifieth, because that it is that thing alone,

whereby I do hang, of Christ. And by my faith alone am I partaker of the merits and mercy purchased by Christ's blood; and faith it is alone that receiveth the promises made in Christ. Wherefore we say with blessed St. Paul, that faith only justifieth *imputative*; that is all the merits and goodness, grace and favour, and all that is in Christ to our salvation, *is imputed and reckoned unto us because we hang and believe on him*, and he can deceive no man that doth believe in him. And our justice is not (as the Schoolmen teach) a *formal justice* which is, by fulfilling of the law, deserved of us; for then our justification were not of grace and of mercy, but of deserving and of duty. But it is a justice that is reckoned and imputed unto us, for the faith in Christ Jesus, and it is not of our deserving, but clearly and fully of mercy imputed unto us.

"Then cometh my Lord of Rochester (Fisher, Romish Bishop of Rochester) and he saith that faith doth begin a Justification in us but works do perform it and make it perfect. I will recite his own words: 'Justification is said to be begun only by faith, but not to be consummated, for consummate justification can no otherwise be attained than by works, wrought and brought forth to light.'

This is precisely the Oxford doctrine of Justification increasing according to the degrees of sanctification—or of Fides Formata, faith made perfect by love and other works and therefore justifying.

"What christened man (says Barnes) would think that a Bishop could thus trifle, and play with God's holy word? God's word is so plain, that no man can avoid it, how that faith justifieth alone; and now cometh my Lord of Rochester, with a little and vain distinction invented of his own brain, without authority of Scripture, and will clearly avoid all Scripture. But, my Lord, say to me of your conscience, how do you reckon to avoid the vengeance of God since you thus trifle and despise God's holy word? Doth not St. Paul say that our Justification is alone of faith, and not of works? How can you avoid this same, *Non ex operibus?* (not of works Eph. 11.) If that works do make justification perfect, then are not St. Paul's words true; also St. Paul saith that 'we are the children of God by faith.' And if we are the children, we are also the heirs. Now what imperfection find you in children and in heirs? Christian men desire no more but this, and all this they have by faith only. And will you

say that faith doth but begin a justification?"—*Treatise on Justification, entitled "Only Faith justifieth before God."* *Fathers of the English Church, vol. v. pp. 577 & 587.*

ARCHBISHOP CRANMER, REFORMER AND MARTYR.

The doctrine of this celebrated witness of the truth is fully declared in the eleventh, twelfth, and thirteenth articles on Justification by Faith, and on Works preceding and following Faith, together with the Homily of Salvation, more largely expounding them; all which are of his composition. But the following passages from his other writings will not be useless in further testimony.

"The gracious and benign promises of God by the mediation of Christ show us, and that to our great relief and comfort, whensoever we be repentant and return fully to God in our hearts, that we have forgiveness of our sins, be reconciled to God, and *reputed just and righteous* in his sight, only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Son's sake Jesus Christ; whose sanctified body, offered on the cross, is 'the only sacrifice of sweet and pleasant savour,' as St. Paul saith; that is to say, of such sweetness and pleasantness to the Father, that for the same *he accepteth and reputeth, of like sweetness*, all them, that the same offering doth serve for. These benefits of God whosoever expendeth and well pondereth in his heart, and thereby conceiveth a *firm trust* and feeling of God's mercy, whereof springeth in his heart a warm love and fervent heat of zeal towards God, it is not possible but that he shall fall to work, and be ready to the performance of all such works as he knoweth to be acceptable unto God; and these works only which *follow our justification*, do please God; for so much as they proceed from an heart endued with pure faith and love to God. Now they that think to come to justification by *performance of the law*,¹ by their own deeds and merits, *or by any other means than*

¹ It will be remembered that in Oxford Divinity, we are justified by fulfilling of the law. "Christians *fulfil the law in the very sense of pleasing God.*" "A Christian's life is *available, justifying.*" See pages 74 and 75.

is above rehearsed, they go from Christ, they renounce his grace; (Christ is become of none effect unto you whosoever of you are justified by the law, ye are fallen from grace.) They be not partakers of the justice that he hath procured, or the merciful benefits that be given by him. For St. Paul saith a general rule for all them that will seek such by-paths; those (saith he,) which will not acknowledge the justness or righteousness which cometh by God, but go about to advance their own righteousness, shall never come to that righteousness which we have by God; which is the righteousness of Christ, by whom only all the saints in heaven, and all others that have been saved, have *been reputed righteous, and justified.*”—*Annotations on the King's Book, in Fathers of the English Ch. vol. iii. pp. 110—112.*

“Moreover seeing that Christ was not overcome by death, &c., hereby we may evidently perceive that the great wrath and indignation of God to us hath an end, that *by our lively faith* in him our sins be forgiven us, and that we be reconciled into the favour of God, made holy and righteous. For then God doth no more impute unto us our former sins, *but he doth impute and give unto us the justice and righteousness of his Son Jesus Christ*, which suffered for us. For likewise as when another man doth pay my ransom and satisfy or suffer for me, I myself am judged to pay the same, and no man after can accuse me thereof; and when another is bound for me, if he be by any means discharged, I myself am counted to be discharged; even so for as much as Christ himself took upon him the band of death for us, and to satisfy for us, and so did indeed by his death; we ourselves, for whom he was thus bound, justly be delivered and discharged from death and damnation. And so we be *counted righteous*, for as much as no man dare accuse us for that sin for the which satisfaction is made by our Saviour Christ.”—*Catechism in Fathers of the English Ch. vol. iii. p. 227.*

“By faith, we be justified before God, (*for faith maketh us partakers of the justice of Christ and planteth us in Christ*,) and he that by true faith doth receive the promise of grace, to him God giveth the Holy Ghost, by whom charity is spread abroad in our hearts which performeth all the commandments. Therefore he that believeth in Christ, and truly believeth the Gospel, he is just and holy before God, by *the justice of Christ, which is imputed and*

given unto him, as Paul saith : ‘ we think that man is justified by faith without works.’ He is also just *before the world*, because of the love and charity which the Holy Ghost worketh in his heart. Faith worketh peace and quietness in our hearts and consciences. For, by faith, we be *certain* that our sins be forgiven. This peace bringeth unto us a great and singular joy in our hearts and consciences, and maketh us for this exceeding benefit of God’s mercy and grace towards us fervently to love him, gladly to laud and praise him, to honour his name, and to profess the same before all the world, and to be swift and ready to do all things that may please God, and to eschew those things that may displease him.”—*Catechism, &c. p. 254.*

BISHOP HOOPER, REFORMER AND MARTYR.

“ In his doctrine (says Fox) he was earnest, in tongue eloquent, in the Scriptures perfect, in pains indefatigable.” “ Of all those qualities required of St. Paul in a good Bishop, I know not one in this good Bishop lacking.” In citing from Hooper we have the advantage of virtually citing the contemporaneous Reformer and Martyr, Bishop Ridley, inasmuch as while both were in prison, for the testimony of Jesus, the latter wrote to Hooper in these words: “ For as much as I understand by your works, that we *thoroughly agree and wholly consent together in those things which are the grounds and substantial points of our religion*, against the which the world doth so furiously rage in these our days, &c. Thus then writes Hooper, in his “ Declaration of Christ,” of Justification :

“ St. Paul when he saith that we be justified by faith, meaneth that we have remission of sins, reconciliation, and acceptance into the favour of God. To be justified by faith in Christ is as much as to say, we obtain remission of sin and are accepted into the favour of God by the merits of Christ. To be justified by works, is as

much as to say, to *deserve* remission of sin by works.¹ Faith doth not only show us Christ that died and now sitteth at the right hand of God, but also *applieth* the merits of this death unto us, and maketh Christ ours." (Oxford Divinity says Baptism, not faith, does this.) "It disputeth not what virtues it bringeth (wretched soul) to claim this promise of mercy ; but forsaking her own justice, offereth Christ dead upon the cross, and sitting at God's right hand. It maketh nothing to be the *cause*, wherefore this mercy should be given, saving only the death of Christ, which is the only sufficient price and guage for sin.² And although it be necessary that in the justification of a sinner, contrition be present, and that necessarily charity and virtuous life must *follow* ; yet doth the Scripture attribute the only remission of sin unto the mercy of God, which is given only for the merits of Christ and *received only by faith*. And mark this manner of speech ; 'we are justified by faith,' that is 'we are just through the confidence of mercy.' This word faith, doth comprehend as well persuasion and confidence, that the promise of God appertaineth unto us, for Christ's sake, as the knowledge of God. For faith, though it desire the company of contrition and sorrow for sin, yet contendeth it not in judgment upon the merits of any works, but only for the merits of Christ's death. We must therefore only trust to the merits of Christ, which satisfied the extreme jot and uttermost point of the law for us. *And this his justice and perfection, he imputeth and communicateth to us by faith*. Such as say that faith *only* justifieth not, because other virtues be present, they cannot tell what they say. Every man that will have his conscience appeased must mark these two things, *how* remission of sin is obtained, and *wherefore* it is obtained. Faith is the *mean* whereby it is obtained, and the cause *wherefore* it is received is the merits of Christ. Although faith be the *means* whereby it is received, yet hath neither faith, nor charity, nor contrition, nor the word of God, nor all those knit together sufficient merits *wherefore* we should obtain remission of sin. Let the man burst his heart with contrition, believe that God is good a thousand times, and burn in charity, yet shall not all these satisfy the law, nor deliver man from the ire of God, till such time as faith let-

¹ According to Oxford doctrine we are justified by our *obedience* or *works*. Hooper says this is to say that we *deserve* remission of sin. So that while the Oxford system rejects merit in the *name*, it espouses it in the *thing*.

² For the formal cause with Oxfordism, see page 152.

teth fall all hope and confidence in the merits of such virtues as be in man, and say, ‘Lord behold thy unfruitful servant; only for the merits of Christ’s blood give me remission of sins.’ As the fathers of the Old Testament used the brazen serpent, so must those of our Church use the precious body of Christ. They looked upon him (the serpent) only with the eyes of faith, they kissed him not, they touched him not with their hands, they ate him not corporeally, nor really, nor substantially; yet by their belief, they obtained health. So Christ himself teacheth us the use of his precious body; to believe and look upon the merits of his passion suffered upon the cross,¹ and so to use his precious body against the sting of original and actual sin; not to eat his body transformed into the form of bread, or *in* the bread, *with* the bread, *under* the bread, *behind* the bread, or *before* the bread, corporally or bodily, substantially or really, invisible, or any such ways, as many men, to the great injury of Christ’s body, do teach.

“They that will justify themselves any other way than by faith, do doubt always whether their sins be forgiven or not; and by reason of this doubt they can never pray unto God aright.”—*Bishop Hooper’s Declaration of Christ. Fathers of the English Church, pp. 141—149.*

BISHOP LATIMER, REFORMER AND MARTYR.

Christ was “a Lamb undefiled, and therefore suffered not for his own sake, but for our sake, and with his suffering hath taken away all our sins and wickedness, and hath made us, which were the children of the devil, the children of God, fulfilling the law for us to the uttermost, *giving us freely, as a gift, his fulfilling to be ours.* So that we are now fulfillers of the law by his fulfilling, so that the law may not condemn us. For he hath fulfilled it, so that we believing in him, are fulfillers of the law, and just before the face of God. Wherefore we must be justified, not through our good works, but through the passion of Christ, and so live by a free justification and righteousness in Christ Jesus. Whosoever thus believeth, mistrusting himself and his own doings, and trusting in the merits of Christ, he shall get the victory over death, the devil and hell. Therefore

¹ See all this very differently represented by Mr. Newman—page 76 of this work.

when thou art in sickness, and feelest that the end of thy bodily life approacheth, and that the devil with his assaults cometh to tempt thee—saying ‘It is written in the law that all those which have not fulfilled the law to the uttermost shall be condemned. Now thou hast not fulfilled it, therefore thou art mine, &c.’ Against such temptations and assaults of the devil, we must fight in this wise and answer: ‘I acknowledge myself to be a sinner most miserable and filthy in the sight of God, and therefore, of myself, I should be damned according to thy saying. But there is yet one thing behind; that is this, I know and believe without all doubt that God hath sent his Son into the world, who suffered a most painful and shameful death for me, and fulfilled the law wherewith thou wouldst condemn me. Yea, he *hath given me, as a gift, his fulfilling*, so that I am *now reckoned a fulfiller of the law before God*, therefore avoid thou most cruel enemy, avoid, for I know that my Redeemer liveth, who hath taken away all my sin and wickedness, and set me at unity with God, and made me a *lawful* inheritor of everlasting life.” —*Sermon on St. Luke, ii. 42. Fathers of English Church, vol. ii. pp. 451—453.*

“When we believe in Christ, it is like as if we had no sins. For he changeth with us; he taketh our sins and wickedness from us, and giveth unto us his holiness, righteousness, justice, fulfilling of the law, and so consequently, everlasting life. So that we be like as if we had done no sin at all; for his righteousness standeth us in good stead, as though we of our own selves had fulfilled the law to the uttermost.”—*Sermons on the Lord's Prayer. Fathers, &c., vol. ii. p. 485.*

“Therefore, let us study to believe in Christ. Let us put all our hope, trust and confidence only in him. *Let us patch him* with nothing. It is his doing only. God hath given him unto us to be our deliverer, and to give us everlasting life. O! what a joyful thing is this? what a comfortable thing is it? that we know now that neither devil, hell, nor any thing in heaven or earth shall be able to condemn us when we believe in Christ.”—*Sermon on St. John's Day. Fathers, &c., p. 677.*

“The preacher hath a busy work to bring his parishioners to a right faith, as Paul calleth it—to a faith that *embraceth* Christ and trusteth to his merits; a lively faith, a justifying faith, a faith that

maketh a man righteous, without respect of works, as ye have it very well declared and set forth in the Homily.—*Sermon of the Plough. Fathers, &c.*, p. 646.

“Faith is a great lady, and she hath ever a great company and train about her. First she hath a gentleman-usher that goeth before her, and where he is not there is not Lady Faith. This gentleman-usher is called knowledge of sin. Now as the gentleman-usher goeth before her, so she hath a train that cometh *behind*, they be all of faith’s company, they are all with her—her whole household; and those be the works of our vocation, when every man considereth what vocation he is in, and doth the works of the same, as to be good to his neighbour, to obey God, &c. Faith is never without her train; she is no anchoress; she dwells not alone, she is never a private woman.”—*Fourth Sermon before King Edward. Fathers, &c.*, p. 652.

Of one of the above train of faith, viz., *love*, which Paul says is greater than faith and hope, Latimer says:

“Though love be the chiefest, yet we must not attribute unto her *the office which pertaineth unto faith only*. Like as I cannot say, The Mayor of Stamford must make me a pair of shoes, because he is a greater man than the shoemaker is! For the Mayor, though he be the greater man, *yet it is not his office to make shoes*; so though love be the greater, yet it is not her office to save.”—*Sermon on the 3d Sunday in Advent. Fathers, &c.*, p. 677.

The Homily on Justification, which is but the authorised exposition of the Article of Justification, was written in the reign of Edward VI. In the same brief reign appeared, by authority, a Catechism, which is now known as King Edward VI’s. Catechism.

“In this (according to Archbishop Wake,) the complete model of our Church Catechism was laid.’ It was published by the King’s authority, having been examined (as the injunction of the Council, for its use, declares,) by ‘certain bishops and learned men;’ it was subscribed by Cranmer and Ridley, as well as others, and passed by the same Synod of London 1552, by which the Articles were framed and concluded.”—*Strype’s Memorials*.

CATECHISM OF EDWARD VI.

“As oft, therefore, as we use to say that we are made righteous, and saved by only Faith, it is meant thereby, that Faith, or rather trust alone, doth lay hand upon, to understand, and perceive, our Righteous-making to be given us of God freely; that is to say, by no deserts of our own, but by the free grace of the Almighty Father. Moreover faith doth engender in us the love of our neighbour and such works as God is pleased withal. For, if it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good saying and doing. By this short tale, it is evident, whence, and by what means, we attain to be made righteous. For, not by the worthiness of our deservings were we either heretofore chosen or long ago saved; but by the only mercy of God and pure grace of Christ our Lord, whereby we are in him made to those good works that God hath appointed for us to walk in. And although good works cannot deserve to make us righteous before God; yet do they so cleave unto faith, that neither can faith be formed without them, nor good works be any where without faith.”

CONFESSION OF MARTYRS AND DIVINES IN PRISON.

“A brief confession has come down upon us, drawn up by certain Bishops and Divines imprisoned for the faith under Queen Mary. It was signed by Robert Ferrer, Bishop of St. David, Rowland Taylor, John Philpot, John Bradford, Lawrence Saunders, John Hooper, Bishop of Gloucester, Edward Crome, John Rogers, and Edward Lawrence. It is dated May 8th, 1554, and it has annexed the subsequent declaration. To these things aforesaid, do I, Miles Coverdale, late Bishop of Exeter, consent and agree, with these mine afflicted brethren being prisoners—*Mine own hand, Miles Coverdale.*”

“We believe and confess concerning *justification*, that as it cometh only of God’s mercy, through Christ, so it is perceived and had of none, which be of years of discretion, otherwise than by faith only; which faith is not an opinion, but a certain persuasion wrought by the Holy Ghost in the mind and heart of man, whereby as the mind is illuminated, so the heart is suppled to submit itself to the will of God unfeignedly, and so sheweth forth an inherent righteousness which is to be discerned in the article of justification, from the righteousness which God endueth us withal in justifying us, although inseparably they go together.

This we do not for curiosity or contention sake, but for conscience sake; that it might be quiet, which it can never be, if we confound without distinction, forgiveness of sin, and *Christ's justice imputed to us*, with *regeneration and inherent righteousness*."—*Strype's Memorials*—Cat. of Originals, No. 17.

NOWELL'S CATECHISM.

This Catechism was approved and allowed by the Convocation in the reign of Elizabeth; after laying sometime unpublished in the hands of Secretary Cecil, it was called for by both Archbishops, for publication, and was at length issued from the press in 1572, under a dedication to the Archbishops and all the Bishops of the Church of England. Such was the standard value set on this work, in that age, that "it was thought fit that Ministers should converse in this Catechism and learn true divinity from it." Archbishop Whitgift said of it: "I know no man so well learned, but it may become him to read and learn that sacred and necessary book." To these testimonies, *Strype*, in his *Annals*, adds the following:

"Many years after, concerning this Catechism thus it was writ by a great Bishop, in answer to Martin Mar, Prelate: 'For a Catechism I refer them to that which was made by the learned and good man, Mr. Nowell, Dean of St. Paul's, *received and allowed* by the Church of England, and very fully grounded and established upon the word of God. There may you see all the parts of true religion received, the difficulties expounded, the truth declared, the corruptions of the Church of Rome rejected.'"—*Strype's Annals of the Reformation*, p. 212.

This Catechism may therefore be received as a most authentic voucher for the doctrines of the Church as understood in the reign of Elizabeth.

After declaring in part the difference between a true or lively faith and a dead faith, the Catechism proceeds:

CATECHISM.

“The true faith, as it nothing doubteth that all things taught in the word of God are most certainly true, so doth it also embrace the promises made concerning the mercy of God the Father, and the forgiveness of sins to the faithful through Jesus Christ, which promises are properly called the Gospel; which faith whosoever have, they do not only fear God as the most mighty Lord of all, and the most righteous Judge (which we have already said that the most part of the ungodly and the devils themselves do,) but also they love him as their most bountiful and merciful Father, whom as they travail in all things to please (as becometh obedient children) with godly endeavours and works, which are called the fruits of faith, so have they a good and a sure hope of obtaining pardon through Christ, when, as men, they swerve from his will. For they know that Christ, (whom they trust upon) appeasing the wrath of his Father, their sins shall never be imputed any more to them, than if the same had never been committed. And though themselves have not satisfied the law, and their duty towards God and men, yet believe they that Christ, with his most full observing of the law, hath abundantly satisfied God for them, and are persuaded that by this his righteousness and observing of the law of God, themselves are accounted in the number and state of the righteous, and that they are beloved of God, even as if themselves had fulfilled the law. And this is the justification which the Holy Scriptures do declare that we obtain by faith.”

In answer to the question, what way we must take to be received into God’s favour, the Catechism answers:

“We must flee to the mercy of God, whereby he freely embraceth us with love and good-will in Christ, without any our deserving or respect of works, both forgiving us our sins, and so giving us the righteousness of Christ by Faith in him, that for the same Christ’s righteousness he so accepteth us, as if it were our own. To God’s mercy therefore through Christ we ought to impute all our justification.

Master. How do we know it ought to be thus?

Scholar. By the Gospel, which containeth the promises of God by Christ, to the which when we adjoin faith, that is to say an assured persuasion of mind and steadfast confidence of God's good will, such as hath been set out in the whole Creed, we do, as it were, take state and possession of this justification that I speak of.

Ma. Dost not thou then say, that faith is the principal cause of this justification, so as by the merit of faith we are counted righteous before God?

Schol. No: for that were to set faith in the place of Christ. But the spring-head of this justification is the mercy of God, which is conveyed to us by Christ, and is offered to us by the Gospel, and received of us by faith as with a hand.

Ma. Thou sayest then that faith is not the cause, but the instrument of justification, for that it embraceth Christ, which is our justification, coupling us with so strait bond to him, that it maketh us partakers of all his good things?

Schol. Yea, forsooth.

Ma. But can this justification be so severed from good works, that he that hath it can want them?

Schol. No: for by faith we receive Christ such as he delivereth himself unto us. But he doth not only set us at liberty from sins and death, and make us at one with God, but also with the divine inspiration and virtue of the Holy Ghost doth regenerate and newly form us to the endeavour of innocency and holiness, which we call newness of life.

Ma. Thou sayest then that justice, faith, and good works, do naturally cleave together, and therefore ought no more to be severed, than Christ, the author of them in us, can be severed from himself?

Schol. It is true.

Ma. Then this doctrine of faith doth not withdraw men's minds from godly works and duties?

Schol. Nothing less. For good works do stand upon faith as upon their root. So far, therefore, is faith from withdrawing our hearts from living uprightly, that, contrariwise, it doth most vehemently stir us up to the endeavour of a good life; yea, and so far, that he is not truly faithful that doth not to his power shun vices and embrace virtues, so living always as one that looketh to give an account.

Ma. What thinkest thou of those works which we, after that we be reconciled to God's favour, do by the instinct of the Holy Ghost ?

Schol. The dutiful works of godliness, which proceed out of faith, working by charity, are indeed acceptable to God, yet not by their own deserving ; but that for he, of his liberality, vouchsafeth them his favour. For though they be derived of the Spirit of God, as little streams from the spring-head, yet of our flesh, that mingleth itself with them in the doing by the way, they receive corruption, as it were by infection, like as a river, otherwise pure and clear, is troubled and mudded with mire and slime, where through it runneth.

Ma. How then dost thou say that they please God ?

Schol. It is faith that procureth God's favour to our works, while it is assured that he will not deal with us after extremity of law, nor call our doings to exact account, nor try them as it were by the square ; that is, he will not, in valuing them and weighing them, use severity, but remitting and pardoning all their corruptness, for Christ's sake and his deservings, will account them for fully perfect.

Ma. Then thou standest still in this, that we cannot by merit of works obtain to be justified before God, seeing thou thinkest that all doings of men, even the perfectest, do need pardon ?

Schol. God himself hath so decreed in his word ; and his Holy Spirit doth teach us to pray that he bring us not into judgment. For where righteousness, such as God the judge shall allow, ought to be thoroughly absolute, and in all parts and points fully perfect, such as is to be directed and tried by the most precise rule, and, as it were, by the plumb-line of God's law and judgment ; and sith our works, even the best of them, for that they swerve and differ most far from the rule and prescription of God's law and justice, are many ways to be blamed and condemned ; we can by no means be justified before God by works.

Ma. Doth not this doctrine withdraw men's minds from the duties of godliness, and make them slacker and slower to good works, or at least less cheerful and ready to godly endeavours ?

Schol. No ; for we may not theretofore say that good works are unprofitable or done in vain and without cause, for that we obtain not justification by them. For they serve both to the profit of our neighbour and to the glory of God ; and they do, as by certain testimonies, assure us of God's good will toward us, and of our love again to God-ward, and of our faith, and so consequently of our salvation.

And reason it is, that we being redeemed with the blood of Christ the Son of God, and having beside received innumerable and infinite benefits of God, should live and wholly frame ourselves after the will and appointment of our Redeemer, and so show ourselves thankful and mindful to the author of our Salvation, and by our example, procure and win others unto him. The man that calleth these thoughts to mind may sufficiently rejoice in his good endeavours and works.”—*Nowell's Catechism, in Fathers of the English Church, vol. vii.*

HADDON AND FOX AGAINST OSORIUS.

In the latter part of the 16th Century, a Portuguese Divine, named Osorius, published a work against the English Reformation, by way of a letter to Queen Elizabeth. Her Secretary, Cecil, fixed on Dr. Walter Haddon, a man of great learning, for the answer. Haddon's book is called, by Strype, “*a State-Book* ;” “*a public vindication the like to which he knew none, except Bishop Jewel's Apology.*” To this, Osorius replied in a work of three books, transferring his attack to Luther and his associates. While answering this and defending the Continental Reformers, Haddon died in Flanders, 1566. John Fox, the celebrated author of the Martyrology, was chosen to complete his unfinished work, which he did in three additional parts, under the special directions of Secretary Cecil. This joint work, a large part of which is on justification, must be considered a most accurate exhibition of the doctrines of the English Reformation and of those precise points on which the Anglican Church protested against the doctrine of Rome. Whoever will consult it, as given in Richmond's collection of the English Reformers, or in the “*Fathers of the English Ch.*” vol. viii. will perceive two things very distinctly, viz.—that the precise doctrines of

justification and faith, in their several ramifications, as maintained by Mr. Newman, Dr. Pusey, &c., and exhibited in this volume, are precisely those against which, in Osorius, the sternest rebukes of Haddon and Fox are levelled, as the essence of Romanism, and directly at war with the Gospel, and also that instead of the doctrine of the English Church being then in any important sense, a *Via Media* between that of Luther and the Continental Reformers generally, on the one side, and Romanism on the other, as to Justification, the doctrine of Luther and those other Reformers is entirely assumed by these English champions, as without a question, their own and that of the Reformation universally, and the defence of the doctrine of the one is necessarily the defence of all the rest. It is difficult to make selections where a great part of the book is precisely in point. There is room only for the following. In answer to the Popish argument, that *lively faith is not alone without charity; ergo, not faith only, but faith as coupled with charity, doth justify*, we read:

“ If all things that go commonly after a certain manner together, and be done together, must be coupled and applied to one and the self-same operation, by this reason it must come to pass, that he that hath feet, eyes and ears, shall be supposed to go not upon his feet only, but to walk upon his eyes, and to see with his ears. For the matter goeth none otherwise in faith, hope, and charity, which three heavenly jewels, albeit they be instilled into us by the free liberality of God, with remission of sins, and cleave fast with one subject, yet every of them is distinguished by its several properties and functions notwithstanding.

“ As for example, if a question be demanded what thing it is that doth justify us in the sight of God? I do answer, that it is faith, yea, and faith *only*. If you demand by what *means*? I do answer, through Jesus Christ the Mediator. Again; if you ask what kind of

faith that is? I do answer, not an idle, nor a dead faith, but a lively faith and a working faith. If you will demand further, by what marks you may be able to discern a true faith from a false faith? St. Paul will make answer unto you. ‘The true faith is that which worketh by charity.’ If you will demand further yet, what this faith worketh? I do answer, according to the several properties thereof, two manner of ways, faith worketh salvation through Christ, and it worketh obedience of the law, by charity. What! absolute obedience? I do not think so. What then? Imperfect obedience? But such a faith must needs be insufficient to the full measure of absolute righteousness and perfect felicity.

“And where is now that solemn decree of the ‘Tridentine Council,’ (we add, that confident doctrine of Oxfordism) “which doth ascribe the only *beginning* of our justification to faith, but maketh the *formal cause* thereof only charity, as a certain *new kind of obedience*,¹ (which they call a righteousness cleaving fast within us) whereby we are not only accounted righteous, but be both truly called righteous, and be also truly righteous in the sight of God?

“They do discourse and determine upon Justification, but none otherwise than as they might argue in Aristotle’s school, about natural causes, or powers of the soul. Which consideration of doctrine, if it must be holden for an infallible foundation, then let us be bold, and blush not to root out withal the whole nature and essential substance of all mystical (spiritual) divinity, and *let us raze out the very foundations of all our religion*.

“For if the state of our salvation be come to this pass, that it must be established by merits and not by free imputation only, where then is that righteousness, which is called the righteousness of faith? the force and power whereof is so highly and often advanced by Paul?² What shall become of the difference between the law and the Gospel? Moreover, what shall become of that antithesis of Paul betwixt the righteousness of the law and of faith? betwixt the grace and merit? and what shall become of all that excluding of glorious

¹ See pp. 73, 80, 149 of this work of this “new kind of obedience,” under Protestant auspices.

² The reader will observe that in all the writers we have cited, it is assumed that between Justification by a righteousness imputed, and by our own works or merits there is no medium. A half-way plea of a righteousness *in us* for justification, not involving the doctrine of human merit, they knew nothing of.

boasting upon works? where is that faith imputed to Abraham for righteousness? Moreover, how shall this saying of Paul agree with these Tridentine law givers, to wit. ‘Not to him that worketh, but unto him that believeth on Him that doth justify the ungodly, faith is imputed for righteousness.’ Moreover, what shall become of those exceptive and exclusive sentences of St. Paul, wherein all the consideration of our salvation being taken away from confidence in works, is ascribed wholly to *imputation*? Finally what shall become of all those sweet and most amiable promises of God, if according to the rule of this doctrine, we shall be excluded from our assuredness of salvation and God’s free imputation?

“We are made the righteousness of God through Christ by the very same reason whereby Christ was made sin for us.

“But Christ was not made sin but *by imputation* only; *ergo*, neither are we made righteous in the sight of God, but *by imputation only*.

“In the whole work, the mercy of the Lord doth bear the whole and full praise and palm, not our works *which do but follow God’s reconciliation as fruits*, and not make atonement with God.

“None otherwise than as Osorius, when he doth consecrate, when he doth wear his mitre, he doth not these *to the end he would be made a Bishop*, but because he *was* made a Bishop *before*; therefore he doth execute the duties appertaining to a Bishop; and as the servants of noblemen are known by their several badges, but do not wear noblemen’s badges, *because they shall become* those noblemen’s servants. In semblance wise; Christian faith, albeit it work always by love, and doth show a special demonstration of pure and true faith, doth not therefore procure salvation *because it worketh*, but because it doth believe in Christ Jesus.—*Fathers of the English Ch. vol. viii. pp. 777—784.*

WILLIAM PERKINS, FELLOW OF CHRIST’S COLLEGE,
CAMBRIDGE.

This eminent writer died in 1602. His works, in three volumes folio, have been deemed worthy to be translated into divers languages, as Latin, Dutch, Spanish, &c. He connects the Reformers with the writers of the 17th Century. It was a high eulo-

gium for such a man as the profoundly learned Joseph Mede, Fellow of the same College (Christ's College, Cambridge) of which Mr. Perkins had been a member, to say of him concerning some matter connected with the satisfaction and intercession of Christ, as represented in the Eucharist:

"This a reverend and famous Divine of blessed memory, once of this society, and interred in this place, saw more clearly, and expressed more plainly, than any other Reformed writer I have yet seen."¹

From his "*Reformed Catholic, a Declaration shewing how near we may come to the present Church of Rome, in sundry parts of religion; and wherein we must forever depart from them,*" are taken the following extracts:

"Justification stands in two things—first, in the remission of sins by the merit of Christ's death; secondly in the imputation of Christ's righteousness, which is another action of God whereby he accounteth and esteemeth that righteousness which is in Christ as the righteousness of that sinner which believeth in him. By Christ's righteousness, we are to understand two things, *first*, his sufferings, specially in his death and passion; *secondly*, his obedience in fulfilling the law; both which go together; for Christ in suffering obeyed; and obeying, suffered. And the very shedding of his blood, to which our salvation is ascribed, must not only be considered as it is *passive*, that is, a suffering; but also, as it is *active*, that is, an obedience, in which he shewed his exceeding love both to his Father and us, and thus fulfilled the law for us.

"A man is justified by faith alone, because faith is that alone instrument, created in the heart by the Holy Ghost, whereby a sinner layeth hold of Christ's righteousness and applieth the same unto himself. There is neither hope, nor love, nor any other grace of God within man, that can do this but faith alone.

"We grant that the habit of righteousness, which we call *sancti-*

¹ Mede's works, b. 11. c. vi. p. 365.

fication, is an excellent gift of God, and hath its reward of God, and is the matter of our Justification *before man*, because it serveth to declare us to be reconciled to God and to be justified; yet we deny it to be the thing which maketh us, of sinners, to become righteous before God. And this is the first point of our disagreement in the matter of Justification, (with Papists) which must be marked; because if there were no more points of difference between us, *this one alone were sufficient to keep us from uniting of our religions; for hereby the Church of Rome doth raze the very foundation.*

“All, both Papists and Protestants, agree that a sinner is justified by faith. This agreement is *only in word*, and the difference between us is great indeed. And it may be reduced to these three heads. First, the Papist, saying that a man is justified by faith, understandeth *a general or a catholic faith*, whereby a man believeth the articles of religion to be true.¹ But we hold that the faith which justifieth is *a particular faith*, whereby we apply to ourselves the promises of righteousness and life everlasting by Christ. The second difference touching faith, is this: the Papist says we are justified by faith, because *it disposeth the sinner to his justification.*² We say otherwise; that faith justifieth because it is a *supernatural instrument* created by God in the heart of man, at his conversion, whereby he apprehendeth and receiveth Christ’s righteousness for his justification. The *third* difference is this: the Papist saith that a man is justified by faith, yet not by faith alone, but also by other virtues, as hope, love, the fear of God.³ Faith (he says) is never alone, therefore it doth not justify alone. They might as well dispute thus: the eye is never alone from the head, and therefore it seeth not alone, which is absurd. And though in regard of substance, the eye is never alone, yet in regard of seeing, it is alone; and so though faith subsist not without love and hope, and other graces of God, yet in regard of the acts of justification, it is alone without them all. Now the doctrine which we teach is that *a sinner is justified before God by faith*, yea by faith alone. The meaning is, that nothing within man, and nothing that man can do, either by nature, or by grace, *concurrereth* to the act of justification before

¹ This is the *dead* faith, until it be made alive in Baptism, as found in Oxford Divinity, see chap. vi. ² This is precisely the language of Dr. Pusey and Mr. Newman—see chap. vi. ³ See p. 206 of this work.

God, as any cause thereof, either efficient, material, formal, or final, but faith alone; all other gifts and graces, as hope, love, the fear of God, are necessary to salvation as consequents of faith. And faith, itself, is no *principal*, but only an *instrumental* cause, whereby we receive, apprehend and apply Christ's righteousness for our justification."¹—*Perkin's Works*, vol. i. pp. 567—572.

We come now to the Divines of the 17th Century, beginning with Downname, Bishop of Derry, whose learned Treatise of Justification, with special reference to the writings of Cardinal Bellarmine, in defence of Romanism, was published in 1633.

DOWNNAME, BISHOP.

"Which doctrine" (viz. of imputed righteousness, as appears below) "is so inviolably and incorruptibly to be held, that if an Apostle, if an Angel from Heaven shall teach any other gospel, that is any other doctrine whereby to be justified and saved, than by the only merits of Christ apprehended by faith, he ought to be held *accursed*. But by how much the more necessary and comfortable this doctrine is : by so much the more it is oppugned by Satan ;—who hath opposed it by all means, as namely by raising, not only other false teachers in the Apostles' times and since, but even Antichrist and his adherents in these later times, who have not only perverted this doctrine, but also subverted it, and have as it were, taken away the subject of the question ; for by confounding the law and the gospel, the covenant of works, and the covenant of grace, the benefits of justification and sanctification, and of two making but one ; they have wholly abolished that great benefit of the *Messias* about our justification, whereby we are freed from hell, and entitled to the kingdom of Heaven, and consequently they are fallen from grace, having disannulled the covenant of grace, and made the promise of none effect. For whosoever seeketh to be justified by inherent righteousness, he

¹ Not only does the "Reformed Catholic" of Perkins contain a very clear exhibition of the Romish doctrine of justification—but under several of its heads it is a singularly clear exhibition of Oxford Divinity, under the name of Romanism.

is under the curse, he is a debtor to the whole law, and therefore to him Christ has become of none effect." p. 2.

"The formal cause of justification is the *imputation of Christ's righteousness*, because by imputing it the Lord doth justify; which I expressed in the definition. And this necessarily followeth upon that which hath been said of the matter. For it cannot be imagined how we should be justified by that righteousness of Christ which is out of us in him, otherwise than by imputation. For even as we were made sinners by *Adam's* personal disobedience; so we are made righteous by the obedience of Christ. But how could we either be made sinners by Adam's disobedience, or justified by the obedience of Christ, whether active or passive, unless they were communicated unto us. How could they possibly be communicated unto us, being both transient and having now no being? For true is that saying of a learned Philosopher, *motus non est nisi dum fit; postquam factus est, non est*: A motion (whether it be action or passion) hath no being but whiles it is in doing or suffering; after it is done, it hath no being. Adam's transgression was transient, and is past and gone, so many thousand years past: the active obedience of Christ was transient, and so was his passive obedience, which had a being in *rerum natura*, no longer than they were in doing and in suffering. How then can either Adam's disobedience or Christ's obedience, be communicated unto us? I answer, in respect of both, as Bellarmine answereth in respect of the former, *Communicatur eo modo, quo communicari protest, id quod transiit, nimirum per imputationem*: It is communicated after that manner, whereby that may be communicated which is transient and gone, to wit, *by imputation*."—p. 21.

"And yet we deny not, but that as they to whom the guilt of Adam's transgression is imputed, are also by sin inherent transfused from him by carnal generation formally made sinners: so they, to whom the obedience of Christ is imputed unto justification, are also made formally just by an inchoated righteousness received by influence from Christ, and infused by his Spirit in their spiritual regeneration."—p. 40.

"The first capital error of the Papists is, that they confound justification and sanctification, and by confounding of them, and of two benefits making but one, they utterly abolish, as shall be shewed, the benefit of justification; which notwithstanding is the principal

benefit which we have by Christ in this life, by which we are freed from hell, and entitled to the kingdom of Heaven. And this they do in two respects : for first, they hold that to justify in this question, signifieth to make righteous by righteousness inherent, or by infusion of righteousness, that is, to sanctify. Secondly, they make remission of sin, not to be the pardoning and forgiving of sin, but the utter deletion or expulsion of sin by infusion of righteousness. Thus they make justification wholly to consist of the parts of sanctification."

—p. 50.

"For if they should hold that justification consisteth partly in remission, that is the forgiveness, or not imputation of sin, and partly in renovation or sanctification, then they must confess, that there are two formal causes of justification, which Calvin objected against the Council of Trent, (and may truly be objected against such of the Fathers as held justification to consist, partly in remission, and partly in renovation) and consequently should be forced to acknowledge two ways of making men just, by one and the same act of justification ; the one by imputation of that righteousness, by which being without us we have remission of sin ; the other, by infusion of righteousness inherent, by which sin is expelled.—p. 82.

"The Papists, by remission of sin, understand the expulsion or extinction, the utter deletion or abolition of sin, which is not a distinct action (as they teach) from infusion of righteousness, but one and the same action, which is the infusion of righteousness expelling sin. And is an action of God, not without us as the other, but within us, working in us a real and positive change. And therefore remission of sin in the Popish sense, belongeth not to justification, but to perfect sanctification, as being a total mortification of sin, which none attain unto in this life ; but of this point I have already treated in the second question of the first controversy. Secondly, the Fathers oftentimes use the word justification in the same sense that we do according to the Scriptures, as implying the forgiveness of sins, and acceptation unto life by the satisfaction and merits of Christ communicated unto us. As namely, when they teach, as very oft they do, that we are justified by faith alone ; which they could not have taught, if by justifying they had meant sanctifying ; for we are not sanctified by faith alone, as all confess. Thirdly, the Fathers did not look to be justified before God by any righteousness inherent in themselves or performed by them, but renounced it, as being unperfect and stained

with the flesh. And therefore where they speak of justification by inherent righteousness, they meant sanctification, and not justification before God, whereof our question is. For they profess that by inherent righteousness, no man living can be justified in God's sight, as I have showed in this third controversy, and in the fifth and sixth. —p. 258.

“Whereas, they deride imputed justice, calling it *putatitiam*, as if it were an imaginary righteousness only ; which also, they say, doth both derogate from the Glory of God, to whom it were more honorable to make a man truly righteous, than to repute him righteous, who, in himself is wicked, and also detract from the honour of Christ's Spouse, who is only arrayed with her Husband's righteousness, as it were a garment being in herself deformed ; I answer first, whom the Lord doth justify, he doth indeed and in truth, constitute and make them righteous by imputing unto them the righteousness of Christ, no less truly and really, than either Adam's sin was imputed to us, or our sins to Christ, for which he really suffered. Secondly, whom God justifieth or maketh righteous by imputation, them also he sanctifieth, or maketh righteous by infusion of a righteousness begun in this life, and to be perfected when this mortal life is ended. And further, that it is much more for the glory both of God's justice and of his mercy, when he justifieth sinners, both to make them perfectly righteous by imputation of Christ's righteousness ; and also having freed them from hell by the perfect satisfaction of his Son, and entitled them to the kingdom of Heaven by his perfect obedience ; to prepare and to fit them for his own kingdom, by beginning a righteousness inherent in them, which by degrees groweth towards perfection in this life, and shall be fully perfected so soon as this life is ended, rather than to justify, or to speak more properly to sanctify them only by a righteousness which is unperfect and but begun, which in justice can neither satisfy for their sins, nor merit eternal life.—p. 290.

“The Papists do not only hold that justifying faith may be without knowledge, but that also it may better be defined by ignorance than by knowledge. This faith, which is without knowledge, they call implicit faith ; because they believing some one common principle as namely, *I believe the holy Catholic Church* do thereby believe *implicite*, whatsoever is to be believed, that is, whatsoever the Catholic Church believeth and propoundeth to be believed. And

therefore this they call also an entire faith; because thereby, a man doth not only believe the written word, but also unwritten verities, which are the traditions of the Church of Rome, and both of them, not for themselves, but for the authority of the Church propounding them to be believed.—p. 315.

“The other question is, whether faith doth justify formally, as they speak, as being a part of inherent righteousness; or instrumentally only, as the hand to receive Christ who is our righteousness. The Roman Catholics hold the former; the true Catholics, the latter. But the former I have sufficiently disproved before, and proved the latter. For if we be not justified by any grace or righteousness inherent in ourselves, or performed by ourselves, which I have before by many undeniable arguments demonstrated; then it followeth necessarily, that we are not justified by faith, as it is a gift of grace, an act, or habit, or quality inherent in us, or performed by us. And if we be justified by the righteousness of Christ only, which being out of us in him is imputed to those who receive it by faith, which also before I invincibly proved; then also it followeth by necessary consequence, that we are justified by faith, only as it is the instrument or hand to apprehend or receive Christ, who is our righteousness. Wherefore where faith is said to justify, or to be imputed to righteousness, it must of necessity be understood relatively, and in respect of the object, to which purpose, justification and all other benefits, which we receive by Christ, are attributed to faith, as I have showed before. Not that faith itself worketh these things, but because by it we receive Christ, and with him, all his merits and benefits. And for the same cause, the faith of all the faithful, though unequal in degrees, in some greater, and in some less, is alike precious in the righteousness of God and our Saviour Jesus Christ, 2 Pet. i, 1, which is an evidence, that faith doth not justify in respect of its own dignity or worthiness, but in respect of the object, which it doth receive; which being the most perfect righteousness of Christ, unto which nothing can be added, is one and the same to all that receive it.

“Here now the Papists, because we deny faith to justify in respect of its own worthiness and merit, take occasion to inveigh against us, as if we made it, *Titubum sine re*, and as it were a matter of nothing, which is a malicious, and yet but a frivolous cavil. For first in respect of justification; we acknowledge it to be the only instrument or hand to receive Christ, to be the condition of the Covenant of Grace,

to which the promises of remission of sins and of salvation are made, without which the promises of the gospel do not appertain unto us, and without which our blessed saviour doth not save us. Secondly, in respect of Sanctification, we attribute all that and more, which the Papists ascribe unto it, in respect of their imaginary justification. That it is the beginning, foundation, and root of all inherent righteousness; the mother of all other sanctifying graces, which purifieth the heart, and worketh by love, without which, it is impossible to please God, without which, whatsoever is done is sin.

“ Yet, howsoever, here the Papists would seem to plead for faith, yet the truth is, that as they have abolished the benefit of justification, as it is taught in the holy Scriptures, so with it, they have taken away the justifying faith. For though they retain the name, yet in their doctrine there is no such thing. For first, to faith they do not ascribe the power to justify, but only to be a disposition, one among seven, even such a one as servile fear is, of a man unto inherent righteousness, or to the grace of sanctification, itself being not as yet a justifying or sanctifying grace. Secondly, that faith, being infused, becometh the beginning, and a part of formal inherent righteousness. But so small a part they assign unto it, that they say, that the habit of formal righteousness differeth not from the habit of charity; so that in justification it hath no use at all, and in sanctification, charity is all in all; which is a manifest evidence, that the Church of Rome is fallen away from the ancient doctrine of the faith. For both Scriptures and Fathers, everywhere ascribe justification to faith and not to charity; to faith, and not to works; but the Papists ascribe the first justification to charity, which they make to be the only formal cause of justification, which as themselves teach, is but one; and the second justification they assign to works.—p. 369.

ANDREWES, BISHOP.

This great divine is called in Oxford Tracts, “*one of our wisest doctors and rulers.*”—No. 71, p. 26. Am. Ed. The following is from his Sermon on Justification, on the text *Jehovah our righteousness*.

“ That it is *our righteousness*, in the *abstract*; and not in the *concrete*; not our justifier or maker of us *righteous*, but our justice or righteousness itself.

“For thus delivered, I make no doubt it hath more efficacy in it; and more significant it is by far to say *Jehovah our Justice*, than *Jehovah our Justifier*. I know St. Paul saith much: That our Saviour Christ *shed his blood, to show his righteousness, that he might not only be just, but a justifier of those which are of his faith*. And much more again in that when he should have said, ‘To him that believeth in God,’ he chooseth thus to set it down, *to him that believeth in him*, that justifieth the ungodly: making these two to be all one; God, and the Justifier of sinners. Though this be very much, yet certainly this is most forcible, that *he is made unto us, by God, very righteousness itself*. And that yet more: that he is made *righteousness* to us, *that we be made the righteousness of God in him*, which place St. Chrysostome, well weighing, this very word, (saith he) the Apostle useth to express the unspeakable bounty of that *gift*, that he hath not given us the *operation or effect* of righteousness, but his very righteousness, yea, his very self unto us. ‘Mark (saith he) how every thing is lively, and as full as can be imagined. Christ, who not only that had done no sin, but that had not so much as known any sin, hath God *made* (not a sinner, but) sin itself, as in another place (not accursed, but) a curse itself: sin, in respect of the guilt, a *curse*, in respect of the punishment. And why this? To the end that we might be made, (not *righteous persons*; that was not full enough, but) *righteousness itself*: and not every righteousness, but the very *righteousness of God Himself*. What can be further said; what can be conceived more comfortable? To have him ours, not to make us *righteous*, but to make us righteousness, and that not any other but the righteousness of God. The wit of man can devise no more. And all to this end: that we might see there belongeth a special *Ecce* to this *name*; that there is more than ordinary comfort in it: that therefore we should be careful to honour him with it, and to call him by it; *Jehovah our Righteousness*.

“There is no Christian man that will deny this name, but will call Christ by it, and say of him, that he is *Jehovah Justitia nostra*, without taking a syllable or letter from it: but it is not the syllables, but the sense that maketh the name; and the sense is it, we are to look unto: that we keep it entire in *sense* as well as in sound, if we mean to preserve this name of *our Righteousness* full and whole unto him. And as this is true, so is it true likewise, that even

among Christians, all take it not in one *sense*: but some, of a greater latitude than others. There are that take it in that sense which the Prophet *Esay* hath set down: *In Jehovah Justitia mea*, that all our righteousness is in him, and we to be found in him not having our own righteousness, but being made the *righteousness of God in him*. There are some other, that though in one part, of our righteousness they take it in that sense; yet in another part, they *shrink it up*, and in that, make it but a proposition casual, and the interpretation thereof to be, *A Jehovah justitia mea, from Jehovah is my righteousness*: which is true too, First, whether we respect him as the *cause exemplary*, or *pattern*, (for we are to be made conformable to the image of Christ), Second, whether we respect him as the *cause efficient*. This meaning is true and good; but not full enough. For either it taketh the name in sunder, and giveth him not all, but a part of it again; or else, it maketh two *senses*, which may not be allowed in one name.

“For the more plain conceiving of which point, we are to be put in mind, that the true righteousness (as saith St. Paul) is not of man’s device, but hath his witness from the Law and Prophets, which he there proceedeth to shew out, of the example, first of Abraham, and after of David. In the Scripture then there is a *double* righteousness set down, both in the Old and in the New Testament. In the Old, and in the very first place that Righteousness is named in the Bible: ‘Abraham believed, and it was *accounted* unto him for righteousness.’ A righteousness *accounted*! And again, (in the very next line) it is mentioned, ‘Abraham will teach his house *to do righteousness*.’ A righteousness *done*! In the New Testament, likewise. The former, in one chapter, (Rom. iv.) no fewer than *eleven* times; *Reputatum est illi ad justitiam*—‘*It is accounted to him for righteousness*’—a *reputed* righteousness! The latter in St. John—‘He that *doeth* righteousness, is righteous’—a righteousness *done*! Of these, the latter, Philosophers themselves conceived, and acknowledged; the other is proper to Christians only, and altogether unknown in Philosophy. The one is a quality of the party. The other an act of the Judge declaring or pronouncing righteous. The one, ours by influence or *infusion*; the other, by *account* or *imputation*. *That both these there are, THERE IS NO QUESTION.*”

The Bishop then says the question is, “whether of these two righteousnesses, the Prophet principally meaneth in this name—whether, (he says,) it is the righteousness that will stand against the *Law*, or conscience, Satan, sin, the gates of hell, and the power of darkness; and so stand, that we may be delivered by it, from death, despair and damnation; and *entitled*, by it, to life, salvation, and happiness eternal; that is righteousness indeed; that is it we seek for, if we may find it; and that is not this latter, (righteousness *infused*) but the former *ONLY*, (righteousness *imputed*,) and therefore this is the true interpretation of ‘*Jehovah our Righteousness*.’”

“And indeed to do them no wrong, it is true, that at his judgment seat, so far as it concerneth the satisfaction for sin, and our escaping from eternal death, the Church of *Rome* taketh this name aright;—and that term which a great while seemeth harsh unto them, now they find no such absurdity in it. That *Christ’s righteousness and merits* are imputed to us.

“Thus they understand this name, in that part of *righteousness*, which is satisfactory for *punishment*.

“But in the *positive justice*, or that part thereof, which is meritorious for reward; there fall they into a phantasy; they may give it over; and suppose, that a righteousness (from God, they grant yet) *inherent* in themselves, without a *righteousness* that is in *Christ*, will serve them, whereof they have a good conceit, that it will endure God’s *justice*; and standeth not by acceptance. So by this means, shrink they up the *name* Jehovah our righteousness; and though they leave the full sound, yet take they half the sense from it. This nipping at the name of Christ is for no other reason, but that we may have some honour ourselves, out of *our own righteousness*.”—Andrewes’ Sermons, pp. 724—726

“As from the Brazen Serpent no virtue issued to heal, but unto them that steadily *beheld it*—so neither doth there from Christ, but upon those, that with the eye of faith, have their contemplation on this object, who thereby draw life from him; and without it may and do perish, for all Christ’s passion.”—*Sermon p. 222*.

“Our eye then, is the eye of our mind, which is faith: our looking to him here, is our thinking on him there; and him and his passion over and over again, *Donec totus fixus in corde, qui totus fixus in Cruce*, till he be as fast fixed in our hearts, as ever he was to his

Cross ; and the same impression made in us of him, as there was in him for us.”—p. 242.

“ There is a *theory medicinal*, like that of the Brazen Serpent ; and it serveth for comfort to the conscience stung and wounded with the remorse of sin. For, what sin is there or can there be so execrable or accursed but the curse of the cross ; what so ignominious or full of confusion but the shame of it, what so corrosive to the conscience but the pain of it ; what of so deep or so crimson a dye, but the blood of it, the blood of the cross will do it away ? What sting so deadly, but the sight of this serpent will cure it ?

“ And sure as the *Church* under the *Law* needed not, so neither doth the *Church* under the *Gospel* need any other precept than this one, *Inspice et fac, see and do*, according to the theory shewed thee in the Mount. To them in Mount Sinai ; to us in Mount Calvary.”—p. 243.

“ Now, if faith be to *touch*, that will *touch* him no less in heaven than here. One that is in heaven may be touched so—no ascending can hinder that touch. Faith will elevate itself, that ascending in spirit, we shall touch him, and take hold of him. It is a *touch*, to which there is never a *noli* : fear it not.

“ So do we then, send up our faith, and that shall touch him, and there will *virtue come from him* ; and it shall take such hold on him, as it shall raise us up to where he is, bring us to the end of the verse, and to the end of all our desires ; to a joyful ascension to our Father and his, and to Himself, and to the unity of the Blessed Spirit.”—p. 367.

“ So was it meet for *crimson sinners* to have a *crimson Saviour* : a Saviour of such a colour it behoved us to have. Coming then to *save us*,—off went his *white*, on went our *red* : laid by, his own righteousness, to be clothed with our sin. He to wear our colours, that we, his—he in our red, that we, in his white. So we find our robes are not only washed clean, but dyed a *pure white* in the blood of the *Lamb*.”—p. 367.

“ Of all the words in the text, not one was meet for the teeth of the Rhemits, save this only : here you have a perilous note close in the margin : *Good works are a foundation*. A Foundation, very true, who denies it ? but whether a foundation in our graces, as *Christ is without us*, that is the point. The ground whereon every building is raised, is termed *fundamentum*. The lowest part of the

building immediately lying on it, is so termed too. In the first sense *Christ* is said to be the only *foundation*: yet the Apostles, because they are the lowest row of stones, are said to be *foundations* in the second. So among the graces within us, *faith* is properly in the first sense, said to be the *foundation*; yet in the second, we do not deny, but as the Apostle calleth them, as the lowest row next to *faith*, *charity* and the *works of charity* may be called foundations too. Albeit, the margin might well have been spared at this place; for the note is here, all out of place. For being so great schoolmen as they would seem, they must needs know, it is not the drift of the Apostle here, in calling them a *foundation*, to carry our considerations into the matter of *justifying*, but only to press his former reasons of uncertainty there, by a contrary weight of certain stability here, and so their note comes in like *Magnificat at Matins*." —p. 693.

"If you shall have grace to make use of God's *plot*, which he hath here levelled for you to raise upon, that will be worth all the world in that day: the perfect certainty, sound knowledge, and precious assurance you shall then have whereby you shall be assured to be received, because you are sure you are Christ's, because you are sure you have *true faith*, because you are sure you have framed it upon good *works*. And so shall they be a foundation to you-ward, *by making evident the assurance of salvation*: not, to God-ward, *in bringing forth the essence of your salvation*."—p. 693.

JOSEPH MEDE, B. D.

This profoundly learned and eminently pious divine of the 17th Century, so well known for his works on the Prophecies, was an intimate friend of Dr. Jackson and Bishop Andrewes. In the 31st of his published Discourses, on Matt. xi. 28, 29, we read:

"This *coming unto Christ*, is the *approaching unto him by faith*; which is manifested by those places of Scripture where *coming* and *believing* are interchangeably used as one and the same thing. '*He that cometh to me shall never hunger; he that believeth on me shall never thirst.*' Here *coming* is expounded by *believing*.

"Here therefore observe that a *saving faith*, a faith which

makes Christ our own, and hath promise of *ease* by him, in a word, that faith which gives us an interest in Christ Jesus, is more than a bare assent, or persuasion that the Gospel is true.—It is a *coming belief*, a *coming faith*; that is an assent inclining the soul to Christ, to be made partaker of the benefits through him—such an assent as not only believes the promises made in Christ, but goes unto him, *relies upon him, clings unto him for them*. Saving faith, though it begins with what is usually called *historical faith*, yet it stays not there. It stands not only gazing upon Christ, but is effectual and powerful upon the soul to make it apply and betake itself unto him.

“The motion or flight of the soul is *desire*. He that out of a true sense and feeling of his sin (for no other can do it in good earnest) *desires* Christ, he *goes* unto him. *And Christ requires no more*, but that all those who are weary and heavy laden, should thus come unto him, and he will ease them. And this is the first degree of a faith which is *justifying*, and gives interest in Christ Jesus; for this faith is not barely *historical* and in *speculation* but a *faith in motion*, and able to walk and to go unto Christ Jesus, whom it believeth; which, if cherished, will in time gather such further strength as will fill the soul with a full and stedfast confidence.

“Now follows the benefit, ease and rest to thy soul. ‘*I will give you rest*,’ that is, I will ease you of your sin, I will acquit you. And this is what we call *justification* of a sinner, which is an absolution or remission of sins, by the only merits and satisfaction of Christ, *accepted for us and imputed to us*: an acquitting and cancelling of all bonds and obligations of transgression for Christ’s sake. For he that hath right to Christ, hath right in Christ, to be partaker of his righteousness and of whatsoever satisfaction he hath undergone for the sins of mankind; whereby he is *justified*, that is *acquit* before God of the guilt of sin and of the punishment, according to the Law due for the same.

“As in coming unto Christ, you had faith in the *ease* by him, acquittal or *justification*; so *in the taking his yoke*, ye have *sanctification* or holiness of life. All which are so linked together, that neither must they, nor can they be put asunder. No man comes to Christ by faith, but shall be eased; but no man can ever truly and seriously come unto him to be eased by him, but he must take his *yoke* upon him. No man puts on Christ to be *justified*, but he takes on his *yoke* also to be *sanctified*. True it is, and nothing

more true, that no works of ours in this life can abide the touch-stone of God's law, and therefore not able to justify us in the presence of God but to condemn us. But it is true also that we are therefore justified through faith in the blood and righteousness of Christ, that in him we might do works pleasing and acceptable to Almighty God, which out of him we could not do. For as the blood and sufferings of Christ, *imputed to us*, through faith, cleanseth us and acquitteth us of all the sins whereof we stood guilty before we believed; so *the imputation of his righteousness*, when we believe, makes our works (though of themselves far short of what they ought to be, yet) to be acceptable and just in the eyes of the Almighty; Christ supplying out of his riches, our poverty, and by *communication of his obedience*, continually perfecting ours where we fail, that so we might receive the reward of the righteous of him that shall reward every man according to his works.

"Unto whomsoever Christ is given for justification, through the imputation of his merits and righteousness, in him God *creates a new heart and reneweth a right spirit*."—Mede's Works, pp. 154—157.

HALL, BISHOP.

"That there is an inherent righteousness in us is no less certain, than that it is wrought in us by the Holy Ghost. For God doth not justify the wicked man, as such; but of wicked, makes him good, not by mere acceptation, but by a real change; while he justifies him whom he sanctifies. These two acts of mercy are inseparable; but this justice being wrought in us by the Holy Spirit—is not so perfect that it can bear us out before the tribunal of God. It must be only under the garment of our elder Brother that we dare come in for a blessing: his righteousness made ours by faith is that whereby we are justified in the sight of God; this doctrine is that which is blasted with a tridentine curse."

"It is not the logic of this point we strive for—it is not the grammar, it is the divinity: what that is whereby we stand acquitted before the Righteous Judge; whether our inherent justice or Christ's imputed justice apprehended by faith. The Divines of Trent are for the former: all antiquity with us for the latter. A just volume would scarce contain the pregnant testimonies of the Fathers to this purpose."¹

¹ Works, 8vo. ix. pp. 238—240.

“Scripture every where teacheth as, on the one side, the imperfection of our inherent righteousness; so, on the other, our perfect justification by the imputed righteousness of our Saviour, brought home to us by faith.

“The latter is the sum of St. Paul’s Sermon at Antioch: ‘Be it known unto you, men and brethren, that through this man is preached to you forgiveness of sins; and, by him, all, that believe, are justified.’ They are justified: but how? ‘Freely, by his grace.’ What Grace? Inherent in us, and working by us? No: ‘By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.’ ‘Not of works, lest any man should boast.’ Works are ours; but this is ‘*righteousness* of God, which is by the faith of Jesus Christ to all them that believe.’ And how doth this become ours? By his gracious *imputation*. ‘Not to him that worketh, but believeth on him who justifieth the wicked, is his faith imputed for righteousness.’

“Lo, it is not the act, not the habit of faith, that justifieth: it is He that justifies the wicked, whom our faith makes ours, and our sin his. ‘He was made sin for us, that we might be made righteousness of God in him.’ Lo, so were we made his righteousness: as he was made our sin. Imputation doeth both. It is that, which enfeoffs our sins upon Christ, and us in his righteousness; which both cures and redresses the imperfection of ours. That distinction is clear and full. ‘That I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.’ St. Paul was a great saint: he had a righteousness of his own; not as a Pharisee only, but as an Apostle; but that which he dares not trust to, but forsakes, and cleaves to God’s—not that essential righteousness, which is in God, without all relation to us; nor that habit of justice, which was remaining in him; but that righteousness which is, of God, by faith made ours.

“Thus, ‘being justified by faith, we have peace with God, through our Lord Jesus Christ.’ For what can break that peace, but our sins? and these are remitted; for ‘who shall lay any thing to the charge of God’s elect? It is God that justifieth.’ And, in that remission, is grounded our reconciliation; ‘for God was in Christ, reconciling the world to himself, not imputing their sins unto them;’

but contrarily, imputing to them his own righteousness, and their faith for righteousness.

“Let the vain sophistry of carnal minds deceive itself with idle subtleties, and seek to elude the plain truth of God with shifts of wit. We bless God for so clear a light, and dare cast our souls upon this sure evidence of God, attended with the perpetual attestation of his ancient Church.”—*Hall's Works*, 8 vo. ix. 242—244.

NICHOLSON, BISHOP OF GLOUCESTER.

This learned divine was made Bishop of Gloucester in 1660. While Archdeacon of Brecon, he published a series of discourses on the Apostles Creed, from which the following extracts are made; a work of the soundest divinity, and of a vigorous style. During the storm under which the Church of England was so cast down in the earlier part of the century, he was one of her faithful defenders; and after it had passed, one of her brightest ornaments. “His works (says Nelson in his life of Bishop Bull,) show him to have been a person of great learning, piety, and prudence, particularly his *Apology for the Discipline of the Ancient Church*, and his *Exposition of the Apostles Creed*. Not only for his knowledge of the Fathers and Schoolmen, but also for the great share of critical learning whereof he was master;” he was much consulted by Mr. Bull, afterwards Bishop Bull, who, while engaged in his *Harmonia*, was a Presbyter of the Diocese of Gloucester.

“By righteousness we are to understand, 1. That which is inherent. 2. Then that which is imputed. The inherent is imperfect, proportionable to our estate, consisting in true sanctification and holiness, enabling a man to mortify his sins and lusts, and to bring forth the fruits of repentance, and to beautify his soul with the virtues of faith, hope, and charity; so that there be none truly ἀπείρις, but they

who are ἀπειθεῖς, none unbelievers but the disobedient. And happy is the soul that hungers and thirsts after this righteousness.

“But because this righteousness, in what degree soever, is imperfect, necessary it is, that we hunger and thirst after another, which is the righteousness of Christ arising out of his obedience, whereby he fulfilled the law, and satisfied the punishment in his life, and in his death for us ; which obedience both merited the remission of our sins, and effectually wrought the righteousness of the law, and acceptance of our persons in Christ. For the deriving whereof to us, two things must be done, one in God’s behalf, the other in ours.

“That which God doth, is called imputation ; that which we do, is called, believing in Christ, and so receiving that which God offereth. And happy is that soul to whom this righteousness is imputed.”

“*To cleanse us from all iniquity.* It is the Apostle’s meaning, that there is not only upon confession a free pardon granted, but there is a purgation that goes along with it, that carries away the malicious filth of sin. The pardon is available for our justification but the purgation hath an influence upon our lives. By it we come to be new creatures, and are by little and little freed from the pollution of sin. For together with the action of God in forgiving sin, concurrereth another action of divine grace, enabling a man to forsake and mortify every greater sin which God pardoneth. The filthiness of the flesh and spirit is taken down.

“That we may understand this point the better, and be practitioners in it, know we must that there is a twofold purging ; one that is made by the blood of Christ, this is perfect even now ; for they to whom the merit of Christ is imputed, have instantly the guilt of their sin remitted, so that it hath no power to condemn.

“The other, purging away sin, is by the Spirit of Christ, which will never be brought to perfection while it works upon this our flesh. For his Spirit begins only this work in this life by the mortification of our earthly members, weakens and subdues the power of sin ; so that, though it remain in motion and act, yet the dominion is removed ; for not any one sin reigns in us to command as it was wont to do.—*Exposition of the Apostles’ Creed, delivered in several Sermons, by William Nicholson, Archdeacon of Brecon, pp. 40, and 607.*

ARCHBISHOP USHER.

Early in life, this *acatholicorum doctissimus*, (as the Jesuit Fitzsymonds pronounced him, *the most learned person out of the Catholic Church*) commenced "to read the Fathers all over and trust none but his own eyes in the search of them." This stupendous undertaking he was spared to accomplish. He read a certain portion every day in chronological order, till at the end of *eighteen* years he had completed the task, beginning with the Fathers of the 1st Century, and "observing the doctrine of the Ancient Church." From this divine, thus thoroughly furnished, we have the following lucid statement of the doctrine of justification and faith.

"The word justify doth not signify in this place, (Rom. viii. 30, 33, 34,) to make just by *infusing* a perfect righteousness into our natures; (that comes under the head of sanctification begun here in this life, which being finished, is glorification in heaven :) but here the word signifieth to pronounce just, to quit and to discharge from guilt and punishment: and so it is a judicial sentence opposed to condemnation. Rom. viii. 34, 35. *Who shall lay any thing* (saith Paul) *to the charge of God's elect? It is God that justifieth; who shall condemn?* Now, as to condemn is not the putting any evil into the nature of the party condemned, but the pronouncing of his person guilty, and the binding him over unto punishment: so justifying is the Judge's pronouncing the law to be satisfied, and the man discharged and quitted from guilt and judgment. Thus God imputing the righteousness of Christ to a sinner, doth not account his sins unto him; but interests him in a state of as full and perfect freedom and acceptance, as if he had never sinned, or had himself fully satisfied. For though there is a power purging the corruption of sin, which followeth upon justification; yet it is carefully to be distinguished from it: as we shall further show hereafter.

"*This for the name of justification: but now for the thing itself; what is the matter first of our justification?*

"The matter of justification, or that righteousness whereby a sin-

ner stands justified in God's sight, is not any righteousness inherent in his own person and performed by him; but a perfect righteousness inherent in Christ, and performed for him.

“What righteousness of Christ is it whereby a sinner is justified?”

“Not the essential righteousness of his divine nature: but, First, the absolute integrity of our human nature, which in him, our head, was without guile, Heb. vii. 26.

“Secondly, the perfect obedience which in that human nature of ours he performed unto the whole law of God; both by doing whatsoever was required of us (Matt. iii. 25) and by suffering whatsoever was deserved by our sins, (1 Pet. ii. 24). For he was made sin and a curse for us; that we might be made the righteousness of God in him, 2 Cor. v. 21.

“What is the form or being-cause of our justification, and that which makes this righteousness so really ours, that it doth justify us?”

“The gracious imputation of God the Father, accounting his Son's righteousness unto the sinner, and by that accounting, making it his, to all effects, as if he himself had performed it.

“But how can Christ's righteousness be accounted ours? is it not as absurd to say that we are justified by Christ's righteousness, as that a man should be fed with the meat another eats? or be warmed with the clothes another weareth? or be in life and health with the life and health of another?”

“No, doubtless, because this righteousness is to Christ, not as in a person severed from us, but as in the head of our common nature, the second *Adam*: from whom therefore it is communicated unto all, who being united, as members unto him, do claim thereunto, and apply it unto themselves, Rom. v. 19; x. 4. For if the sin of *Adam* being a man, were of force to condemn us all, because we were in his loins, he being the head of our common nature: why then should it seem strange, that the righteousness of our Saviour Christ, both God and man, should be available to justify those that are interested in him especially considering that we have a more strict conjunction in the Spirit with him, than ever we had in nature with *Adam*?

“What gather you from the doctrine of justification by CHRIST's righteousness?”

“To condemn the proud opinion of Papists who seek justification

by their own works and righteousness inherent in themselves: whereas though being accepted, we must in thankfulness do all we can for God; yet when all is done, we must acknowledge ourselves unprofitable servants: the only matter of our joy and triumph both in life and death, must be the imputation of Christ's righteousness. Not our persons nor the best actions of the holiest men, dare appear in God's presence, but in his name and merit who consecrates all, the Lord Jesus.

“ But how is this great benefit of justification applied unto us, and apprehended by us ?

“ This is done, on our part, by faith alone: and that, not considered as a *virtue* inherent in us, working by love; but only as an *instrument or hand of the soul* stretched forth to lay hold on the Lord our righteousness, Rom. v. 1; x. 10. Jer. xxiii. 6. So that faith justifieth only *relatively*, in respect of the object which it fasteneth on; to wit, the righteousness of Christ, by which we are justified: faith being only the *instrument* to convey so great a benefit unto the soul, as the hand of the beggar receives the alms.

“ What is that which you make the object of saving faith ?

“ The general object of true saving faith, is the whole truth of God revealed; but the special object of faith as it justifieth, is the promise of remission of sins by the Lord Jesus. For as the Israelites, by the same eyes by which they looked upon the brazen serpent, saw other things; but they were not healed by looking upon any thing else, but only the brazen serpent; so, though by the same faith whereby I cleave to Christ for remission of sins, I believe every truth revealed; yet I am not justified by believing any truth but the promise of grace in the Gospel.

“ What gather we from hence ?

“ First, the folly of Popish Doctors, who persuade the multitude to rest in a blind faith, which they call implicit and folded up; telling them that it is enough for them to believe as the Church believes, though they know not who the Church is, whereas the Scripture teacheth us that faith comes by hearing; that is, by hearing the blessed promise of grace offered to the people, *Rom. x, 14, 17.*—*Usher's Body of Divinity, pp. 194, 198.*

The Doctrine of imputed righteousness, expressed in the above extracts of Usher's Body of Divinity, is given in precisely the same substance, and with equal

plainness, throughout his Sermons on Justification, preached at Oxford, where he says more than once of the doctrine: "*This is imputative righteousness, AS IT IS IN THE ARTICLES OF THE CHURCH OF ENGLAND.*"

HOPKINS, BISHOP.

"It is very wonderful, (says Bishop Hopkins, of venerable memory) that the Papists should so obstinately resolve not to understand this doctrine of imputed righteousness, but still cavil against it, as a contradiction. It being, say they, as utterly impossible to become righteous through the righteousness of another, as to become healthful through another's health. And some, besides this slander of a contradiction, give us this scoff into the bargain; that the Protestants in defending an imputative righteousness, show only an imputative modesty and learning. But they might do well to consider that some denominations are physical, others only legal or juridical. To be righteous may be taken, either in a physical sense, and so it denotes an inherent righteousness, which in the best is imperfect; or else in a forensic or juridical sense, and so the perfect righteousness of another who is our Surety, may become ours, and be imputed for our justification. It is the righteousness of another *personally*; ours *juridically*; because by faith we have a right and title to it; which accrue to us by the promise of God, and our union to our Surety."—*Works, vol. ii. pp. 323, 4.*

"Justification is a gracious act of God, whereby through the righteousness of Christ's satisfaction *imputed*, he freely remits to the believing sinner the guilt and punishment of his sins; and through the righteousness of Christ's perfect obedience *imputed*, he accounts him righteous, and accepts him into love and favour, and unto eternal life. This is justification, which is the very sum and pith of the whole Gospel, and the only end of the Covenant of Grace."—*Doct. of the Two Covenants. Works, vol. ii. p. 382.*

BEVERIDGE, BISHOP,

On the Article of Justification—Eleventh.

"Whatsoever we lost in the first, we gained in the second Adam. Are we accounted sinners by Adam's sin imputed to us? We are accounted righteous by Christ's righteousness laid upon us. Are we made sinners also by Adam's sin, inherent in us? We are made

righteous also by Christ's righteousness imparted to us; his Spirit being our's for the sanctification, as well as Adam's sin, our's for the corruption of our nature; and his merit our's for the justification, as well as Adam's transgression our's for the condemnation of our persons.

“By this merit it is that we are accounted righteous before God; where we may take notice by the way, how our being justified is here expressed by our being *accounted* righteous, and not by our being *made* righteous. For it is not by the inhesion of grace in us, but by the imputation of righteousness to us that we are justified; as it is not by the imputation of righteousness to us, but by the inhesion of grace in us, that we are sanctified. Thus we find the Apostle speaking of the justification of Abraham, saying, ‘Abraham believed God, and it was counted to him for righteousness!’ Rom. iv. 3; and again, ‘but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.’ And if faith is accounted for righteousness, we must needs be accounted righteous by faith, and so we be justified by faith, that is, it is accounted for righteousness to us by grace, not as a principle of righteousness in us. Which also further appears in that justification is here said to be of the ungodly, ‘who justifieth the ungodly.’ For so long as a man is ungodly, he cannot be said to be justified by any inward and inherent, but only by an outward and imputed righteousness; so that justification is properly opposed to accusation. So, St. Paul plainly, ‘who shall lay any thing to the charge of God's elect? it is God that justifieth, who is he that condemneth? it is Christ that died,’ Rom. viii. 33, 34. Who shall accuse or lay any thing to the charge of God's elect? The devil, their own consciences; but it is God that will justify and pronounce them righteous. How? Because they are righteous in themselves? No; but because Christ's merits are imputed to them, who is therefore said, ‘to be made sin for us, that we might be made the righteousness of God in him,’ 2 Cor. v. 21. How was Christ made sin for us? Not by our sins inherent in him, that is horrid blasphemy; but by our sins imputed to him, that is true divinity. And as he was made sin for us, not by the inhesion of our sins in him, but by the imputation of our sins to him, so are we made the righteousness of God in him, by the imputation of his righteousness to us, not by the inhesion of his righteousness in us. He was accounted as a sinner, and therefore punished

for us ; we are accounted as righteous, and therefore glorified in him. Our sins were laid upon him, and therefore he died for us in time ; his righteousness is laid upon us, and therefore we shall live with him to eternity. Thus was the innocent punished, as if he was guilty, that the guilty might be rewarded, as if they were innocent. And thus we are accounted as righteous in him, as he was accounted as a sinner for us.

“He was accounted as a sinner for us, and therefore he was condemned ; we are accounted as righteous in him ; and so we are justified. And this is the right notion of justification as distinguished from sanctification. Not as if these two were ever severed or divided in their subjects ; no, every one that is justified, is also sanctified, and every one that is sanctified is also justified. But yet the acts of justification and sanctification are two distinct things : for the one denotes the imputation of righteousness to us ; the other denotes the implantation of righteousness in us. And therefore, though they be both the acts of God, yet the one is the act of God towards us, the other is the act of God in us. Our sanctification is in God only, not in ourselves ; our justification is in ourselves as well as God. By our sanctification we are made righteous in ourselves, but not accounted righteous by God ; by our justification we are accounted righteous by God, but not made righteous in ourselves. And we are thus justified or accounted righteous before God only for the merit of our Lord Christ, and not for our own works. As it is not by our own strength that we can be sanctified in ourselves, so it is not by our own works that we can be justified before God. But as it is only by the Spirit of Christ that our natures can be made holy, so it is only by the merit of Christ that our persons can be accounted righteous. And seeing this merit of Christ is made over unto us by our faith in him, we are therefore said ‘to be justified by faith’ not as it is an act in us, but as it applies Christ to us. We are therefore said to be justified by faith in Christ, because we should not be justified by Christ without faith. Wherefore, that we are justified by faith only, is wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification, whither I refer the reader for more satisfaction in that particular.”

We have now presented a chain of testimony to the great Protestant and Gospel-doctrine of Justifica-

tion by the *imputed* righteousness of Christ; that righteousness consisting in Christ's *active* obedience in fulfilling the law, as well as in his *passive* in suffering its penalty; that righteousness applied, embraced, or apprehended only by faith; and faith in this act, though necessarily a lively and working faith, and working by love, yet not effectual in this application of Christ's righteousness, *because* it is a virtue or works by love, but simply because it is the empty hand of an unworthy beggar reached out unto and taking hold on Christ. We have presented a chain of testimony from Tyndale and Barnes, morning stars of the Anglican Reformation, down through the most distinguished of the Reformers, to the time of the admirable Beveridge, whose days reached into the eighteenth Century. A few things must be noted as conspicuous in these extracts. *First*, they are from the most learned, conspicuous, influential and eminently holy divines of their several ages, to whom especially the Church of England looks for her noblest sons, and the Church of succeeding ages will look for her most venerable Fathers. *Secondly*, they are too plain, pointed, reiterated, concurrent, unvaried and homogeneous to admit of a supposition that their *appearance* of doctrine, in this work, is owing to their being seen in a disconnected form. No context can change the testimony of such passages. *Third*. They all speak precisely the same language. Just what Tyndale and Cranmer and Latimer said in the early part of the 16th Century; Andrewes and Mede and Downname said in the early part of the 17th, and Usher and Beveridge in the latter part of the same. If there be an increase of

clearness and precision in such men as Usher and Hall, over those of the early Reformers, there is no variety of doctrine. *Fourth.* There is, in all these writers, the most thorough conformity, and the most minute similarity, of doctrine, to that of the Articles and Homiles of the Church of England, none either stretching beyond or falling short of those standards in any degree, as regards justification. *Fifth.* Wherever any persons are mentioned by these great writers as opposing their doctrines on this head, they have no reference to any but Romanists, or Socinians; the idea not having arisen in their minds that the denial of justification by a righteousness *imputed*, and the substitution of a righteousness *inherent*, could spring from any other source than Popery, or Socinianism. *Sixth.* Wherever the doctrine common to Popery and Oxford Divinity, as to justification and faith, is treated in the extracts above given, it is invariably regarded as a fundamental error, of the very first importance, a doctrine of *merits* in opposition to *grace*, of *works* in opposition to *faith*, destructive of the sinner's peace, subversive of the foundations of the Gospel, by all means to be rooted out, unheard of in the Church, till "the spawn" of the Schoolmen, (as Usher says,) brought it forth, and the arts of the Jesuits nourished it up—a doctrine considered in England's Reformation, precisely as in that of the Continent, *articulus cadentis ecclesiæ*. Let this "abomination of desolation" be once admitted into the Temple of God, and instantly will be heard, therein, as before the destruction of the Temple of Jerusalem by the Romans—voices, the voices of all the precious messengers of gospel consolations, saying "*Let us remove hence.*"



CHAPTER XII.

CONCLUDING OBSERVATIONS.

AFTER all that has been developed in the preceding chapters, it seems hardly possible that any person, whichever side he may sympathise with, can suppose that the amount of difference between the system of Oxford divinity, and that which has been shown to be the doctrine of the Anglican Church, and of her Reformers, and standard Divines, is little else than a difference of words, or is not, in sober and solemn verity, a difference of vital importance to the interests of Christian truth, a difference upon grand primary questions, involving all that was so nobly contended for by the martyrs of the Reformation, and all that is precious to the sinner in the gospel of Christ.

One thing is certain. To the divines at Oxford, at least the difference between their system of faith, in regard to the way of justification, and all the hopes and consolations, and duties, and ordinances, connected therewith, does seem of most radical and fundamental importance, however it may seem to others. On no one subject of all their voluminous writings, has so much labour, care, learning, diligence been expended as upon that of justification. Justly considering it as the corner stone of their system of divinity, according to which every thing else must be conformed, Mr. Newman has devoted a whole volume of elaborate lectures to the establishment of the pe-

culiar views of his school on that head. Dr. Pusey has done the same. The close and exceedingly earnest volume of this writer on Baptismal Regeneration, is substantially a treatise on justification, these two, in Oxford Divinity, being one; "different aspects of the same divine gift." The entire engrossment of energy and zeal with which these writers have laboured the proof of their doctrine of inherent righteousness for justification, as communicated by the sole instrumentality of Baptism; the strong and unmitigated condemnation which they pronounce upon the doctrine of an external and imputed righteousness, apprehended only by faith; their declarations that such righteousness is unreal, except as a corruption, a bondage to shadows, a substitution of husks and shells for the bread of life, an arbitrary tyrannical usurpation in place of the rich grace of the gospel; the tone of contempt in which they cry "*away with it*;" the contrast drawn between the effects of the preaching of justification through the accounted righteousness of Christ, by faith alone, upon men's consciences, to wean them from holiness, and those of the wretched system of indulgences, and "the stale dregs of the ancient medicine" in the Church of Rome, giving decidedly the preference, in point of moral influence, to the latter; the positive statement that the departure of Romanism from the ancient faith, is only "external and objective," while that of common Protestantism is "internal and radical;" the express declaration that the doctrine of justification by imputed righteousness is "*another gospel*"; the very intelligible intimation that it brings its advocates under the anathema pronounced in Scripture upon

whosoever should preach any other gospel than preached by St. Paul—all this, so like the anathematising language of the Council of Trent, in the same cause, for precisely the same doctrine, and against the same opposers, most impressively teaches that if it be the idea of any that the difference between their views and those exhibited in this work, as the doctrines of the Anglican Church, is of subordinate importance, it is very far from being the idea of the divines of Oxford. With the Church of Rome they consider their common doctrine of justification as of such fundamental importance that if this be not established their cause fails, their restorations are null and void. They are perfectly right. The difference is at least as great as they represent it. Their mode of representing the way of salvation is indeed “another gospel” to us; another to the Church to whose doctrines we are pledged. The whole ground-work on which they teach the sinner to rely for justification and acceptance before God, is the very reverse of that which we have learned from the Scriptures, and which our Fathers have declared unto us. Their righteousness, on which their hope of acceptance is based, is their own, as much as their intellects are their own. That on which *we* rely for all hope of present mercy or final acceptance is exclusively the righteousness of Christ. To them justification consists in being made personally holy. To us, it consists in being accounted righteous through the obedience and death of our Redeemer. They satisfy the law by their own obedience; we have no hope of its fulfilment and satisfaction in our behalf, but as it received its full demand in the obedience of our Surety.

While professing to have no idea of any merit but that of Christ, they look to it, not for direct acceptance with God, but for the power of divine grace to enable them so to work and walk, that in themselves they shall be acceptable. We, entirely rejecting such a scheme, as equivalent to a righteousness of works, and believing it to be precisely that of the law in which St. Paul so earnestly desired that he might not be found, do look directly unto Jesus, the author and finisher of our faith, not only for the Holy Spirit to make us meet for the presence of God, but for all the righteousness on which the title to that presence must be founded. Thus as to "the nature and essence of the medicine whereby Christ cureth our disease," we are as wide apart as two opposite descriptions of remedy can make us.

Precisely as complete as is the change required by this system in all our ideas of the sinner's only ground of reliance for acceptance with God, is the transformation it demands in all that we have been taught, by the standards of our Church, of the way of *applying* the only remedy in the Gospel, for the sinner's ruin. Justifying faith is literally nothing in this system but a *name*, a pretence to something which it is not. According to the old way of the Apostles, faith is every thing in the application of the righteousness of Christ; as faith was every thing in the coming of blind Bartimeus to have his eyes opened by the power of Christ. It was Christ that opened his eyes. But the blind man's faith was that which alone brought down upon his dark eye-balls those benevolent and wonder-working hands. Such precisely is the agency of faith, in bringing the soul to Christ, and in obtain-

ing that wedding garment of his perfect righteousness ; an agency so essential, so peculiar, so solitary ; not as if any but a living faith could thus avail ; but that while as a living faith, it contains within itself the whole essential life of all love and active obedience it comes not to Christ with the price of that love and obedience wherewith to recommend the penitent soul to God's acceptance ; but renouncing all thought of itself and of the love it practically works by, holds out the empty hand of a poor, miserable, worthless beggar, crying *mercy to unrighteousness, only through the righteousness of Christ's obedience and death for sinners.*

But no such peculiar office has faith in the application of the Gospel remedy, according to the new divinity of Oxford. There, when a sinner who was baptized in infancy, applies to know "*what he must do to be saved,*" he is told that he has been already spiritually and savingly regenerated and justified, that he has been made "the temple of the Holy Ghost," has had "the indwelling of God," "the 'Shekinah' of the Holy One, abiding in him and investing his soul "with the only wedding garment ;" that, in his baptism, all original sin was taken away from him, and he received "an angel's nature," and was made pure and spotless before God. "But," answers the enquirer. "I have sinned. Ever since I became capable of knowing good from evil, I have had to confess, as in the language of the Church, that I have *erred and strayed from God, as a lost sheep, and there is no health in me.* My enquiry is not, what I was when an infant, but how I may become what a sinner must be before he can see God in peace.

What must I do to be saved from the condemnation of my past and present sins?" Oxford Divinity answers, by enquiring whether his sins belong to the class of *mortal* or *venial*. They are "*sins after Baptism*." It is an immense matter for the enquirer to settle in his mind, if he would drink of the consolations of this divinity, to which class his sins belong. If they have all been venial—that is, if they have not been mortal, then they say to him, "*go in peace, thy sins be forgiven thee*." The virtue of your Infant Baptism remains. Faith which proceeded therefrom, whether you have ever been conscious of its operation or not, faith, as the symbol and representative of Baptism, has not lost the life which it received in Baptism, since nothing but mortal sin can slay it. Therefore the cleansing from all sin, as well actual, as original, which Baptism conveys, still abides. You are still regenerate and justified; the cross is still erected within you; still have you "an indwelling God;" "the righteousness of the law is fulfilled" in you, and so are you accepted in God's sight. "But," answers the enquirer, "My conscience cannot be satisfied in this way. What is my faith? I am no infidel indeed. I receive the Christian religion as true. But I have never considered why I receive it. It has come to me as a sort of inheritance. It is the faith of the Church in which I was baptized, and that is about all the reason I have known for retaining it. Experience of its power, internal evidence from its effects, I know of none. Besides, I am ignorant of its great and peculiar doctrines. There is the death of Christ, as set before me in the cross which is erected in the Church, and marked on my forehead. I

really do not know any thing about it, except what that naked cross can tell me. I have heard of something called the atonement, as a great doctrine of the Gospel, but what it means I know not. Certain Protestants say that I must look unto Jesus, embrace his cross by faith, put all my trust in what he did for me, and that, without this, I can have no peace with God; but this I have never done, Christ has never been directly in my thoughts when I have sought to be reconciled to God. I have attended Church, kneeled and bowed, and made the sign of the cross; I have kept my eye very much upon the image of the cross, over the altar, and have regularly taken the Holy Supper, and led a good moral life; I have not been profane, nor licentious, nor a bad neighbour. I have fasted when directed by the Church, and kept her feasts, and given alms to the poor; but still I have not been directing my mind, and heart, and trust, at all to what Christ did for me on the cross, and for a very good reason, because I do not know what he did, and yet you tell me that because I have committed no *deadly sin*, I am still as entirely clear and justified before God, as I was when baptized in infancy, though I daily confess that I have erred and strayed like a lost sheep." "Yes," answers Oxford Divinity. "Your case is uncommon. We do not often meet with a person so ignorant of what Christ did for us on the cross. But that does not hinder you from having a true and living faith. 'EXPLICIT *faith in the atonement*' is not necessary to justification. You believe the Church, and whatever the Church declares. In this way, you may be considered as be-

believing in the atonement, not waiting to know what the Church teaches in regard to it, nor presuming to ask why she teaches it. Thus you have an *implicit* faith. And this knowledge is enough to enable it to act as the representative of your baptism, and as sustaining the justification which your baptism communicated. Distinct reference to the cross of Christ is not required of your faith. A cross was erected within you at your baptism. Look to that, and all will be right. You have had a living faith ever since you were baptized, even in your unconscious infancy. All you have to do is just to go on in the course you have so well begun; not to destroy, by mortal sin, that 'divine gift,' that glorious 'Shekinah of the Word Incarnate,' that 'angelic nature' which you received in baptism, and are now ennobled by. We must remind you, however, that all depends upon the accuracy of your knowledge of the difference between sins that *are mortal*, and sins that are *not mortal*. A mistake here is fatal. One mortal sin is death to all your baptismal blessings, and hopes, and dignities, and gifts.—Consider well, then, whether you have ever committed a MORTAL sin."

"But how shall I know? (says the enquirer,) Give me some rule by which to judge."

"A rule which shall so accurately guide you in all circumstances (says Oxford Divinity of necessity,) that you shall be at no loss to determine, in each particular case, whether the sin was mortal or not, and especially a rule by which you shall be able so to determine as to all those sins *which it is now impossible for you to remember*, we cannot furnish you.

Nothing but a general definition can be given, subject in its application to circumstances."¹

"But (answers the enquirer,) I have now been living some sixty years. How can I call up all my sins, with all their circumstances, and bring them to the trial of a rule so general, and thus ascertain of each sin, out of those of every day and hour of my life, whether it was of one class, or the other? And yet on this,

¹ The following passage from Dr. Pusey contains a most painful showing of the impossibility of distinguishing between sins *venial* and *mortal*, and the consequent necessity of every baptized person either concluding that he has committed *mortal* sin, since his baptism, and has thus lost justification, or else of being in a state of uncertainty which cannot but destroy all confidence of peace with God. "A question (says Dr. Pusey) will probably occur to many; what is that grievous sin after baptism which involves the falling from grace? what the distinction between lesser and greater—*VENIAL* and *MORTAL* sins? or if *MORTAL* sins be 'sins against the decalogue,' as St. Augustine says, are they only the highest degrees of those sins, or are they the lower also? *This question, as it is a very distressing one, I would gladly answer if I could or dared.* But, as with regard to the sin against the Holy Ghost, so here also, *Scripture is silent.* I certainly, much as I have laboured, have not yet been able to decide any thing. Perhaps it is therefore concealed, lest men's anxiety to hold onward to the avoiding of all sin should wax cold. But now since the degree of *VENIAL* iniquity (*venial iniquity!*!) if persevered in, is unknown, the eagerness to make progress by more instant continuance in prayer is quickened, and the carefulness to make holy friends of the mammon of unrighteousness is not despised."

Some who were disposed to go to a considerable length with the school of Dr. Pusey, have been aroused into indignant opposition by these and kindred perversions and abominations. Of this class, is the writer of "*Letters on the Kingdom of Heaven, &c.*," who asks: "Where is the minister of Christ in London, Birmingham or Manchester, whom such a doctrine, heartily and inwardly entertained, would not drive to madness? He is sent to preach the Gospel. What Gospel? Of all the thousands whom he addresses, he cannot venture to believe that there are ten who, in Dr. Pusey's sense, retain their baptismal purity. All he can do, therefore, is to tell wretched creatures, who spend eighteen hours out of the twenty four in close factories and bitter toil, corrupting and being corrupted, that if they spend the remaining six in prayer—he need not add fasting—they may possibly be saved. How can we insult God and torment man with such mockery!"—*Letters on the Kingdom of Heaven, &c.* vol. 1.

all my consolation, from my baptismal justification, depends."

"True, (answers Oxford Divinity,) we do not pretend to any better consolation. To enable you to know your precise state before God, so that you may have any thing better than an *uncertain* hope, is not our profession."

"Well then, (says the enquirer,) the safest way is to believe the worst; that during my sixty years of sinning and confessing, in the midst of so much responsibility, required of God to love Him with all my heart and strength, and my neighbour as myself, I have, by thought, word, or deed, by omission or commission, committed, at least, *one mortal sin*, one sin that deserves God's wrath and indignation. What then?"

"Your case is entirely and awfully changed. That one sin destroyed your faith. It is now dead. There remains no representative of baptism to sustain its efficacy. Consequently your regeneration and justification have ceased. There is now no cross erected within you. 'The Shekinah of the Word Incarnate' has passed away. Your sin is condemning to the soul, and abideth on you."

"O tell me then what must I do to be saved? I am old and grey-headed. The grave waits for me. The wrath of God is upon me. What can I do?" (Oxford Divinity says,) "Repent of this thy wickedness!"

"But how can I repent? (answers the enquirer,) I have been taught that there is no true repentance without love to God, and that the love of God is shed abroad in the heart only in baptism, and as I cannot

be baptized again, how shall I get the love of God, and how can I truly repent? Besides, what sort of repentance is necessary for this mortal sin, and of what avail will it be? Do help my aching heart."

Dr. Pusey answers: "Who *truly* repent (for such a sin); what are helps towards true repentance; when a man who has been guilty of 'deadly sin wilfully committed after baptism may be satisfied that he is truly repentant for it; whether and to *what degree* he should all his life continue his repentance for it; whether he be altogether pardoned; wherein his penitence should consist; whether continued repentance would efface the traces of his sin in himself; whether he might ever in this life look upon himself as restored to the state in which he had been, had he not committed it; whether it affect the degree of his future bliss (*after being repented of*): whether it shall appear again at the day of judgment; these are questions upon which a modern popular theology has decided very peremptorily,"¹ but on which our better Divinity of Oxford, the Catholic verity, does not presume to speak to you with any definitiveness."

"Then, (answers the enquirer,) am I to be left here on the brink of the grave, uninformed as to what is true repentance, what are its effects, and how I am to get it, for this one mortal sin after baptism?"

Oxford Divinity replies, "we have no more light to give."

"But, besides repentance, (says the enquirer,) I cannot be saved without a *living faith*; and now all the

¹ Pusey's Letter, p. 55.

faith I ever had is dead, because of this one sin. How can I ever have it made alive again?"

Dr. Pusey answers, "'The Church has no second baptism to give,' and therefore, as we know of no way for the regeneration of faith but in that Sacrament, the Eucharist being only for those whose faith is living, we must decline any further answer to that question."

"Then what shall I do? I have lost my regeneration and justification; I cannot be saved unless I can regain them: baptism is the only instrument of both. It cannot be repeated—what shall I do? To go to the grave in such a state of awful uncertainty is intolerable."

Dr. Pusey answers, "Friend, be not surprised that we can give you no better consolation. 'Romanism as well as Ultra Protestantism would readily consult for this your feverish anxiety to be altogether at ease.' Our Oxford Divinity considers it her special excellence that she leaves you in all this uncertainty. She 'sets you in the way in which God's peace MAY descend upon you, but forestalls not his sentence. She has no second baptism to give, and so she cannot pronounce you altogether free' from that mortal sin. "There are but two periods of *absolute* cleansing—baptism and the day of Judgment. She therefore teaches you continually to repent that so your sins *may* be blotted out, though she has no commission to tell you absolutely that they are."¹

"But is this the whole consolation the Gospel brings to me a poor, dying sinner? Soon shall I be

¹ Pusey's Letter, p. 62. This doctrine is kept up through the Tracts.

upon my death-bed. I have sinned once after baptism, and for that, the provision of the Gospel is so limited that I must die in the awful uncertainty whether I have repented for it, as sin after baptism requires, and whether it will not meet me, and return upon me, at the judgment, even if I have truly repented. Is there no better peace than this?"

"Friend, (answers Dr. Pusey,) should we endeavour to remove your trouble, it would be consulting for your 'feverish anxiety to be at ease.' This uncertainty which we administer, as part of the benefits of our system of divinity, is no other than 'the bitterness of the ancient medicine.' This is 'the deep and searching agony, whereby God, as in a furnace of fire, is purifying your whole man, by the Spirit of judgment and the Spirit of burning.' There are two other ways indeed. The one is that of our Holy Mother, the Church of Rome," which system as to the present matter is precisely the same as ours, except in this that, for sin after baptism, it provides a Sacrament for its express remission. The sacrament of Penance in the Romish Church takes the repentance and faith of him whose conscience is defiled with such sin; and those deficiencies which we cannot supply, since baptism cannot be repeated, and because we have adopted, as yet, no substitute, she supplies by the sacramental absolution of the Priest, with expiatory penances and satisfaction. This is *her* way of comforting troubled souls. We object to it because it is consulting 'man's feverish anxiety for ease' of mind. The other way is that of Ultra Protestants, which tells you that repentance

for sin *after* baptism is no other than that for sin *before* baptism, just the sorrow of a contrite heart; that a living faith can be obtained as well after baptism, as by baptism; and with such repentance and such faith, it directs you immediately to Christ, allowing of no necessity of any sacrament to intervene between you and the Saviour, but promising you entire release from the bond of your sin, the moment you embrace, with a true penitent heart, the cross of Christ, as all your hope. Now if you are determined not to be content with such consolation as it is consistent with our system to offer you, and ask which of these two other systems you should choose, we have no hesitation in saying that the way of the Romish Church, even should you take up with her system of Indulgences, is the better. 'The abuse of the doctrine of Justification, in the other system, sears men's consciences as much as the Indulgences of the Romish system.' If this has 'but the dregs of the system of the ancient Church, stale and unprofitable as these often are, they have yet something of the strength or bitterness of the ancient medicine'—'Romanism in practice as well as in doctrine, is decayed'—'yet there is often reality in it, to those who would find it,'¹ while the way of peace proclaimed by the Ultra Protestant, that of the imputed righteousness of Christ, embraced only by faith, is 'unreal'—'a real corruption' and 'another gospel.'

Alas! reader, what *shall* we do to be saved, so as to have any consolation in Christ, if all our refuge is in such a system as that which we have thus so imper-

¹ Pusey's Letter, p. 56 & 57.

fectly, and yet most truly and accurately, so far as we have gone, exhibited. It is not a change of mere names from what we have learned of Christ; it is not a departure from the usual doctrine, by a few shades of difference only. It does not demand of us, a mere bending, and shortening, or lengthening of our accustomed views of truth, so as to make them fit the mould presented to us. It is a change of great fundamental doctrines; a new creation of our whole belief of the way of salvation; old things must pass away; all things concerning the nature of the Gospel remedy, its application to the sinner, the number and efficacy of the means of that application, must become new. The cross of Christ lifted up on high for every soul to be ever looking at, as the single object of his justifying faith, and foundation of his only hope, must be borne away from its central position in the grand panorama of gospel truth, and laid down almost out of sight, and Baptism be set up in its stead, having for its symbol a name of faith, and for its virtue, a cross within, Christ crucified, only in the sense of self-mortification. Thus must we change our hopes and desert our consolations, and bring a cloud of dark uncertainty over our eternal prospects, and refuse to rejoice in Christ, and fear, as presumption, a confidence of plenary justification through the blood of Jesus, except we can persuade ourselves, as never a mortal being could, with truth, that since our baptism in infancy, we have never committed a mortal sin.

We need go no further in showing how completely this *Via Media* is an abandonment of all that we have been taught by our Church to believe, to be the true, the narrow, the only way that leadeth unto life; how

entirely it is the very soul and strength of all that is evil in the Romanism against which our Reformers protested to their last breath out of the furnace of fire. To whomsoever this system may seem to involve little else than a very tolerable difference of opinion, we call up the venerable Bishop Hall, who, himself, had to war with precisely such latitudinarian ideas of the importance of the question, to deliver his testimony. Hear him!

“The grossest of the Popish heresies and the most venomous opinions of Rome are conversant about justification, free will, merit of our works, &c.

“That point of justification of all other is exceeding important, in-somuch that Calvin was fain to persuade that if the one might be yielded safe and entire, it would not quit the cost to make any great quarrel for the rest. (Because the truth would not then out.) But while the Tridentine Fathers take upon them to forge the formal cause of our justification, to be our own inherent justice, and *thrust faith out of office*; what good man can choose but presently address himself to an opposition? Who would not rather die than suffer the ancient faith of the Church to be depraved with these idle dreams? In the meantime we cannot but scorn to see the souls of men so shamefully deluded, while we hear the Spirit of God so often redoubling *without works; not by works, but by faith, being justified freely by his grace*.

“But some perhaps may think this a mere strife of words, and not hard to be reconciled, for that which to the Papists is inherent justice, is no other to the Protestants than sanctification; both sides hold this equally necessary. True, but do both require it in the same manner? do both to the same end? I think not. Yea, what can be more contrary than these opinions to each other? The Papists make this inherent righteousness the cause; the Protestants the effect thereof. The Protestants require it as the companion or page. The Papists as the usher, yea, rather as the *parent* of justification.

““But what matters it (say they,) so both ascribe this whole work to God? as though it comes not all to one to pay a sum for me, and to give it me to pay for myself.’ I know how these things seem so

little dissonant to men's ears, which the Spirit of God hath made utterly incompatible, '*To him that worketh is the reward not imputed of grace, but of debt. If by grace, then not of works; or else grace should be no more grace.*' 'For neither is it grace any way, if it be not free every way,' saith Augustine. But these men say, 'Therefore of grace because of works.'

"To be *imputed* therefore, and to be *inherent* differ no less than God and man, Trent and Heaven.

"But say our modern Papists, Christ hath merited this merit of ours; neither can any other work challenge this to themselves, but those which are done in God, as Andrada speaks. But what is this but to cozen the world, and to cast a mist before the eyes of the unskilful? Our sins are dyed in the blood of Christ, not our merits.— '*What I do is mine, what I merit is mine; whosoever gives me either to do or to merit.*'"¹

Precisely the doctrine of Romanism and of Oxfordism which this good and faithful witness of the truth thus declared to be, as far asunder from the Protestant and Anglican doctrine, of imputed righteousness, as *God and man*, as *Trent and Heaven* is considered, by the learned Dr. Jackson, as "unroofing the edifice and defacing the walls of Christian faith, leaving nothing thereof but loose altar stones for the idolatrous sacrifices of Romanists." The good Bishop Andrewes, granted that Romanists went so far as to allow imputation "in that part of Christ's righteousness which is satisfactory for punishment;" yet because they allowed it not "in that positive righteousness of Christ which is meritorious of reward," viz. their active obedience to the law for us, said "they did shrink up the name of Christ as the Lord *our Righteousness*," and "spoil him of half his name." What the Judicious Hooker thought of the impor-

¹ Bishop Hall's *No Peace with Rome*.

tance of the question none can be ignorant who have ever looked into his admirable discourse on this very subject. That the principle of justification, by inherent righteousness—in other words, what he calls it, “*the attributing unto works a power of satisfying for sin*,” as Rome does, and as Oxford Divinity does, while both alike declare that the power cometh only through the merits of Christ, because he doeth the works in and by us; that this principle “overthroweth the foundation of faith,”¹ though it is not “a *direct* denial thereof,” was the main object of the writing of that Discourse.

We have been aware all the while of the preparation of this book, that it may be said, and probably will be, by some reader, that some of the features of doctrine which we have been ascribing to Romanism, are not peculiar to the Church of Rome, but have been always held by some Protestants, here and there, and are now to be found, in more or less development, in writers, or preachers, or divisions, of almost all Protestant Churches.

If, by this, be meant that any bodies of Protestant Christians, united together under the sacramental seals of the Gospel, have made such doctrines the subjects of solemn confession, and adopted them into creeds, or articles of faith, as Romanists have done; we deny the assertion. It has been the peculiar honour of Rome to take the self-gratifying doctrines of man’s self-righteous nature, and with their several ramifications, and defences of man’s unsanctified wisdom, to set them up on high, in one of the uppermost

¹ Disc. on Justification. § 32.

seats of her synagogue, as her solemn Church doctrine, sealed with the seal of infallibility, and commanded to be received of all people and kindreds, and tongues.

But if it be meant that such, in more or less development, have been the doctrines of *individuals* in all sections of the Protestant world, we have no disposition to deny it. On the contrary, it is precisely in evidence of what we desire earnestly to impress on all minds, that the essential principal of Romanism, justification by our own righteousness, so far from having the least resemblance to that of the doctrine of the apostles, which was "*to the world foolishness,*" and "*an offence,*" is precisely the very principle most akin to man, most congenial to his natural mind, most likely to spring up and bud and blossom, and only to be kept down by the positive over-bearing of the Gospel. There is unquestionably a powerful tendency in the human mind, feeling, as it does, the want of some religion, but desiring a religion as little spiritual as possible, to take up with the radical principles of the Romish divinity, even while the name of the Church of Rome is execrated, and her *overt* corruptions are abhorred, and the profession and boast of Protestantism are loud and high. There are ingredients of Romanism under all names of Protestantism. Almost every form of error has affinity to some parts of the body of that divinity. But this certain fact, instead of making the true and systematised and developed Romanism, as it has been exhibited in these pages, the less to be feared, only sets its dangerous presence in the more impressive light. If it be but the carrying out of the natural tendencies of the human mind, in all circumstances, in propor-

tion as it is uncorrected by the Gospel ; then the more we see of the power of those tendencies everywhere, the more should we be afraid of that which, by calling them out and giving them the dignity of solemn doctrine, and the force of embodied association, whether it take the name of Romanism or not, does but strengthen the resistance of man to the power and wisdom of God in the cross of Christ. When physicians are alarmed at the appearance of a formidable disease coming forth in a full array of complex symptoms, you will little diminish their anxiety by assuring them that there are, everywhere, evidences of the atmosphere being genial to it, and of a partial operation of its latent principles, without its name. If they give it a name of its own, and set themselves to alarm a careless community against it, under that distinctive name ; it would be strange indeed should some one tell them, as a reason against their zeal, that certain partial features of that malady have long been known, and are now often seen without being marked by a name so alarming. The answer would be, and is ours ; the name is not the evil. Call the latter what you will, it is the same. As long as the several parts that make up the whole are scattered, and threaten not to unite for more associated and conspicuous influence, they are comparatively harmless, and may go unnamed. But when they come together, and the system is being set up, and the several joints and sinews compacted, for united onset, then is the time to fear ; and then, for the more distinct disclosure of the danger, and making of the evil, we fix on it the corporate name, that all may know it for what it is, and take the warning.

We are well aware of the efforts which writers in

behalf of Oxford Divinity have made to stop the effect of the charge of Romanism, by saying that it is an old charge which sundry advocates of truth, since the Reformation, whom none now suspect of Romanism, have had to be patient with. The inference they would have us draw is that such will, by and by, be the clearing of the Oxford Divinity, in the judgment of a better reasoning community. The premises are acknowledged. The desired inference is not. Hooker was charged with Popery, because he did not go far enough in the condemnation of the Romish Church, for her doctrine of an inherent righteousness for justification, though he charged her with, therein, *overthrowing the foundations of faith*. And because he was innocent of the charge, it is desired that we should adjudge those also to be innocent who not only do not grant that Rome does what Hooker charged, but entirely unite with and defend her in that very thing, as sustaining the truth of God. We cannot be so conciliatory as this. If men have cried Popery when there was no danger, it does not follow that whenever the cry shall be raised again, we should remain at ease. Many groundless alarms of fire are heard in our cities. Incendiaries would be glad to persuade us hence, that all future alarms are so likely to be groundless that we need not heed them. So would Satan rejoice in his work, and have free course to inflame the city of God with his fiery darts, could he only persuade us that because such men as Hooker and Whitgift, &c., were falsely accused of Popery, therefore we need be under no apprehension of Popery from the men of Oxford. We are not to be put asleep by such

opiates, nor blinded by such dust. Popery is on the alert. Satan is about his work. The Church of England is his strong antagonist. Her citadel he longs to possess. Secret mines are to be expected, under the very feet of her garrison. Wisdom is to fear alway.

Let it not be supposed that the system of Oxford divinity, and of its resulting practice, has now reached its full maturity either in the minds and plans of its holders, or in the fulness of its manifest ramifications. It must of necessity go onward, or deny itself and retire from the ground it stands on. In its originating principle of Justification, by a righteousness within, its tendency is either to a cold and naked Socinianism, in which the cross of Christ is moved out of sight for a self-righteousness of unmystified morality, or else to a complex Romanism in which that cross is also moved out of sight, to make room for a self-righteousness of mystic pseudo-spirituality combined with a cumbrous system of external observances and works. To which of these, by no means, *opposite* results, the radical principle will tend, depends altogether upon circumstances within and around the mind of its holder. In the atmosphere of Germany, it is a philosophic theologism. In the circumstances of the early Quakers, it was to a spiritualized, but unitarian mysticism, resulting, in the present age, in a lamentable harvest of naked Deism. In parts of Oxford, it is to entire Popery. Circumstances determine to which gulph the same fountain shall send its streams. The stream of Oxfordism has been already well determined. Its bold tide is straight onward and downward, regardless of

obstacles, proud of overleaping them, rejoicing in its bounds, constantly becoming capable of greater and bolder. Now it must go on and reach the last level—the dead-sea of fixed, infallible Popery, or else be lost in some intervening sands whose friendly graves shall save it from more extreme disgrace. More and more developments are continually to be expected. There is unquestionable evidence that when its present chief representatives began to be known in such connection, they had little idea of eventually arriving at their own present attainments in what they dignify as Catholic restorations. The germ has been growing and expanding in their own minds, and they have been seeing further and further into “the depth and richness” of the Roman and Parisian Breviaries, and the excellence of “the bitterness of the ancient medicine,” and getting more and more knowledge of what ought to be restored in the “degraded” Church of England, in order to raise her to the condition of the King’s daughter, in proportion as they have exercised their power, by use, to discern the *Via Media* in all its length and breadth, as it runs here and there amid the thorns of the Schoolmen and the mazes of tradition. Success is a wonderful help to sight, in such enterprises. Whoever will look back to the state of Dr. Pusey’s mind in 1828, when he wrote his book on the Rationalism of Germany, in reference to the discourses of H. J. Rose, on German Protestantism, will see that since then there has been a wonderful progress in his opinions from, what he would now call, Ultra Protestantism, towards its opposite. There we read of the “*endless straw-splittings of the Schoolmen*” who are now so earnestly

praised and studied. "Scholastic definitions (he says) buried the hardly won evangelical truth of the German Reformers."¹ The system which succeeded to that of Luther "could not endure, (he says) a re-action was unavoidable unless some one or some successor of men gifted with *Luther's pious and discriminating mind appeared*."² Luther's lesser Catechism is "a full and clear exposition of the sum of Christian faith, in reference to Christian life, with well selected Scripture proofs."³

"Had the German Reformation been perfected in the spirit in which its great instrument might have completed it, if permitted tranquilly to finish his work, or supported by others acting on his own principles and surveying the whole system of Revelation, with the comprehensive and discriminating view of his master-mind, the history of the German Church had probably been altogether different. The fruitless attempts to satisfy an uneasy and active conscience by the meritorious performances of a Romish convent had opened his eyes to the right understanding of Scripture, in whose doctrines alone it could find rest; and the clear and discerning faith which this correspondence of Scripture with his own experience strengthened in him, gave him that intuitive insight into the nature of Christianity which enabled him for the most part unflinchingly to discriminate between essentials and non-essentials, and raised him not only above the assumed authority of the Church, and above the might of tradition, but above the influence of hereditary scholastic opinions, the power of prejudices, and the dominion of the letter. Unfortunately, however, the further expansion of his views necessarily yielded to the then yet more important practical employments, to which this great apostle of evangelical truth dedicated the most of his exertions;—the instruction of the young, the care of all the churches, the necessary struggles with the Romish Church, or with those seceders from it, who maintained tenets inconsistent with the first principles of the Reformation, as in the opposed tenets of the Anabaptists and of Zuingli.

¹ P. 16. ² P. 50. ³ P. 75.

His successors in developing to the utmost subordinate but contested points of his system, neglected the great views which lay beyond the sphere of their polemics. Few, comparatively, in the large mass of the active agents in the Reformation, were led to the rejection of the errors of the Church of Rome through the same school of experience, by which the master-mover had been conducted. Many had been merely theoretically convinced of its errors, others sought a freedom from intellectual tyranny, others political advantages, some finally followed, but half-consciously, the mighty impulse. The number of the noble band, who were actuated by the same spirit which impelled Luther was diminished, and their agency disturbed by the troubles of the times; by which e. g. Melancthon and Chytræus became for some time wanderers in Germany; Burer acquired among ourselves a new scene of evangelical exertion.”¹

What perfect opposition to this is now displayed in all Dr. Pusey’s sentiments concerning Luther, his associates, the tendencies of his work and principles and all the Reformation! Now, the results in Germany are the direct consequence of Luther’s system. In 1828, they were considered as the direct result of a departure from his system. Now he is the Prince of Ultra Protestants; then he was the master-mind of a noble band who “set aside the impractical formulæ of the school, for other language, but especially that which came *from the pure and rich fountain of Luther*.”² But let us proceed a little further.

Mr. Rose had ascribed the decline of theology in Germany, in a great degree, “to the neglect of a controlling superintendence, and of adherence to the letter of the symbolical books.” Dr. Pusey, in 1828, “could not but think that this view involved *the abandonment of the fundamental principles of Protes-*

¹ P. 8.

² P. 102.

tantism and derogated from the independence and the inherent power of the word of God."

"That scripture needs no such adscititious means to preserve generally its healthful truths from such corruption as would neutralize their efficacy, appeared to result from the history of the early Church, in which for above two centuries no symbols were at all received, and even when heretical speculation did render such safe-guards necessary in individual cases, they were extended no further than the emergency of such cases required; the rest of the body of Christian doctrine was committed to the keeping of UNAUTHORITATIVE tradition, expounding the word of the Scripture: *that a recurrence to Scripture is sufficient to regenerate the system when corrupted, independent of, or in opposition to, existing symbols*, resulted from the various portions of the history of the Reformation. It must be repeated that it is not intended by the maintainance of these views to derogate from the value of articles, generally, much less of such, as are drawn up with so much judgment and moderation as our own; their value is certainly very great both to individuals, as presenting a test by which to examine the character of their own faith, and to the Church, as enabling it to exclude those, who depart from the principles upon which itself was founded. The view, in which, the author felt it impossible to participate, was not a supposed probability that the Church might suffer from individual deviations, but the supposition that the whole or the greater part of the body must *necessarily* decline, unless it were voluntarily to bind its hands by the resolution *never to deviate from the letter of the faith of its earlier state.*"¹

After this exhibition of the rapid progress which the views of the Oxford Divines, have already made, having the boundless field of Tradition from which to gather their resources, and all the treasures of the School-men, no longer regarded as so full of hair-splittings, (especially in distinguishing between a righteousness *in* us and *within* us) at their command, it is natural to suppose that their system, will con-

¹ Pref, p. x.

tinue to grow with greatly increased vigour. The seminal principle of Invocation of Saints; the partially developed duty of praying for the dead; the half-way step to image-worship, in the present reverence to the image of the cross; the approach to a disuse of preaching, and to a service in an unknown tongue, found in the urgent inculcation of "Reserve in communicating religious knowledge;" the almost-doctrine of Transubstantiation, in the doctrine of the real, substantial Presence of the Body of Christ in the Eucharist; the preparation for further restorations, in the adoption of the whole body of unwritten Tradition, as proceeding from the same fount of Inspiration as the Scriptures, and as the *authoritative* Interpreter of Holy Writ; the additional preparation, in the doctrine of Implicit Faith, viz. taking articles of faith implicitly from the Church, because the Church declares them; afford too much ground for the fear that Oxford Divinity will soon make good this promise of its further growth.

The facility of growth in the one doctrine of Purgatory, may be judged of, from what Dr. Pusey tells us of its history among early Christians situated, in regard to it, precisely as he is. In his account of the rise of that Doctrine in Tract No. 79, we have the following statement.

"The very circumstance that no second instrument of a plenary and entire cleansing from sin was given after baptism, such as baptism, led Christians to expect that that unknown means, when accorded, would be of a more painful nature than that which they had received so freely and instantaneously in infancy, and confirmed, not only the text already cited, 'He shall baptize you with the Holy Ghost and with fire,' but also St. Paul's announcement of the 'judgment and fiery indignation' which awaits those who sin after having

been once 'enlightened,' and by *Christ's* warning to the impotent man to sin no more lest a worse thing come upon him.

"Lastly, the universal and apparently apostolical custom of praying for the dead in *Christ*, called for some explanation, the reason for it not having come down to posterity with it. Various reasons may be supposed quite clear of this distressing doctrine, but it supplied an adequate and a most constraining motive for its observance to those who were not content to practice it in ignorance.

"Should any one for a moment be startled by any thing that is here said, as if investing the doctrine with some approach to plausibility, I would have him give God thanks for the safeguard of Catholic Tradition, which keeps us from immoderate speculation upon Scripture, or a vain indulgence of the imagination, by authoritatively declaring the contents and the limits of the Creed necessary to salvation, and profitable to ourselves."¹

Let any one, after reading the above, just ask himself: if this be true, why not expect the same results from the same circumstances, now as well as then? The way is as well prepared, the need is as much felt, the dead are alike prayed for, passages of Scripture are just as favorably interpreted. Where is the barrier? In Tradition, answers Dr. Pusey. Scripture, he thinks, instead of furnishing any protection, must be interpreted, *on the other side*, unless defended from such conclusions by its Interpreter, Tradition. All the whole Church, learned and unlearned, after getting to precisely the same sense of the need of Purgatory as the ancient Christians had, to comfort them under a sense of sin after Baptism; to make the Scriptures consistent, and to furnish a good reason why they should all be praying for the dead; all are to be held fast, where the ancient Church drifted upon a lee-shore, by the single anchor of Tradition, let

¹ Tract No. 79, pp. 536 and 7.

down into the shifting sands of men's whims, and caprices, and prejudices, and corruptions, assaulted on all sides by "the Prince of the Power of the Air." But had not the ancient Church that anchor better than we have it? Was not Tradition, in their day, more accessible, because they were so much nearer its head-springs; more simple and uncomplicated, and easily settled and readily used? How then if they were not held fast from driving upon the dark mountains of Purgatory, are we ever to be held to our moorings? Oh, no! Prayers for the dead, and the denial of a plenary absolution for sin after baptism, and the granting of a purification in another world, all of which are attained already in the race of this divinity, pressing on to the prize of its high calling, must soon cross the invisible line that separates from Popish Purgatory, and carrying Tradition along, bid it raise its voice, as it will easily find the excuse for doing, as the bold preacher of the doctrine, of which it was before the appointed antagonist.

A few lines more and we shall conclude the Chapter and the book. We hear much of the eminent holiness of the divines who are zealously urging on this system and of the holy tendency of much of their writings; and much hope is entertained by some that in spite of some serious errors of doctrine, the result of their labours will be a great increase of holy living in the Church.

Of the personal attainments of the divines alluded to, in the beauty of holiness, we have nothing to say. We trust it is all that it is said to be. God forbid that we should tread on such ground, with any but the respectful and affectionate consideration of the

highest Christian charity and kindness. But, of the system, we must speak in this regard. If Romanism has any special tendency to the increase of holiness; if its history bears testimony to the efficacy of its shallow principles, its cautious observances, its reserve of preaching, its *opus operatum* of sacraments, its penances, its unctions, its prayers for the dead, &c., to promote holiness of heart and life; if, where it is best tried, in its monasteries of old Papal States, men are most spiritually minded, best instructed in the way of salvation, most pure in morals, most elevated in the worship of God, in spirit and in truth; in a word, if to “overthrow the foundations of faith;” to substitute our own righteousness for the righteousness of God; to keep out of view the atonement of our Lord, so that sinners cannot look to it and live; to preach a cross within, for us to glory in, instead of the cross of our crucified Redeemer; in a word if the wisdom of man, instead of “the foolishness of God”; if Sacraments, set up instead of the direct looking unto Jesus, for “wisdom, righteousness, sanctification and redemption,” be the better way of promoting holiness in God’s Church and in man’s heart, then will Oxford Divinity fulfil its promises. But we must take heed. “What God hath joined, let no man put asunder.” Holiness cannot live but in connection with the true doctrine of justifying faith. It draws life from Christ, the True Vine, through no other branch than that of a justifying faith. The righteousness of Christ, accounted unto the sinner for justification, through the instrumental agency of a living faith, this is the foundation of all that ministry out of

which grew the permanent blessing of true righteousness of life. Under any other system, there may be individual examples in spite of its tendencies, in virtue of a better education, and because of seeds of truth which the Scriptures have planted, "*out of season*," when the keeper of the system slept. So do we see souls converted and sanctified under modes of ministry which all of us would acknowledge to be eminently wrong, and in their exhibitions of doctrine, exceedingly defective. We speak now of the permanent and general results—what is called in homely phrase, the long-run. And in this view of the tendencies of Oxford Divinity, we cannot question, that its certain results, if time and room be allowed it, will be the driving of true godliness from God's house and the surrounding of its altars and the crowding of its courts with the "wood, hay and stubble" of a dead formality, which the Lord, when he cometh, will destroy with the breath of his mouth.

That the doctrine of Justification as maintained in these pages in contrast with that of Oxford divinity and Romanism, when unreservedly preached, is liable to be abused by those who are ever ready to draw encouragements to continuance in impenitence, from the mercies of God, cannot be questioned. "It is impossible to preach the gospel, but that a carnal and sinful heart may wrest it so as to suck poison, instead of honey from it; such being apt to take all occasions of turning the grace of God into wantonness. And therefore the Apostle himself, when he treated upon this subject, even our justification by faith in Christ, was still forced to prevent this object by a peremptory denial of the consequence." Precisely the evils

which by many are supposed to result from the unreserved exhibition of this doctrine, were laid to the charge of the same, as preached by St. Paul. He denied the charge, but not the doctrine. He denied that the accuser had rightly interpreted its proper inferences and effects; but persisted, through evil report and good, in preaching still the same doctrine. The abuses were of man's corruption; the doctrine was of God's wisdom, and grace, and holiness. He might as well have ceased to declare the plenteous goodness—the wonderful long suffering—the infinite mercy of God: for out of all is extracted, by the subtle devices of human depravity, the very poison that makes men sleep so securely in their sins. But while we must faithfully imitate the example of St. Paul, in suffering no consideration to prevent us from assigning to this doctrine a most prominent place in our ministry, as emphatically “the word of reconciliation” which, as Ambassadors of Christ, we are to proclaim to all people; we are bound, like St. Paul, to see to it, most anxiously, not only that it be so delivered as to be as much as possible protected from misunderstandings and perversions, but so also that it may be productive, through the Spirit of Christ, of true holiness of heart and life in those who profess to embrace it. We must take care that in our own hearts, in all our words, we do manifestly insist, as zealously, and with as much sense of necessity, upon personal holiness, to make us “*meet*,” as upon a justifying righteousness, not personal, to give us a *title*, “to be partakers with the saints in light.” Justification, by faith without works, is no more to be preached than sanctification, which embraces faith

and all good works. The righteousness of Christ, imputed, is one part of salvation. It delivers us from the *condemnation* of sin. The righteousness of Christ, dwelling in us, by His Spirit, is another, and equally important part of our salvation. It delivers us from the *dominion* of sin. "We are far from that liberalism to conclude, that because Christ hath obeyed the whole law for us therefore we are exempted from obedience. He hath done for us whatever was required in order to *merit and satisfaction*; yet he hath not done for us whatever was required in order to *obedience and a holy conversation*; he hath done the work of a Mediator and Redeemer; yet he never did the work of a sinner, that stood in need of a Redeemer, so as to excuse him from it. And, therefore, though men may be justified by a surety, yet they cannot be sanctified by a surety; but still holiness, obedience, and good works, must be *personal* and not *imputative*." Christ is become the Author of eternal salvation unto all them *that obey him*. His people must be "a peculiar people,—a holy nation,—purified unto himself—zealous of good works." St. Paul preached that we are saved "by *grace through faith, not of works*," but not without immediately adding that we are "created in Christ Jesus *unto good works*, which God hath ordained that we should walk in them." "Herein, (said the Lord,) is my Father glorified that ye bring forth *much fruit*, so shall ye be my disciples."

We come far short of the spirit of our ministry, if our hearts be not intently fixed upon the promotion of personal holiness in the lives of our people; we fail entirely in the effect of our ministry if

our doctrine be not successful in securing it. But how is this blessed result to be secured? How shall we preach the way of a sinner's justification by faith, so as the most successfully to promote in him "the sanctification of the Spirit unto obedience?"

I answer, not by any *reserve*, on the subject of justification, exhibiting that doctrine only partially and fearfully, in reduced terms, and in a background position, as if afraid of the fulness in which the Scriptures declare it to all who read or hear them. Reserve here, is reserve in preaching "Christ, and him crucified." Our grand message, every where, is:—"Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sin: and by him all that believe are justified from all things from which they could not be justified by the law of Moses." St. Paul waited not till men were well initiated into christian mysteries, before he unveiled the grand subject of atonement and justification through the blood of Christ. No—the gospel plan of promoting sanctification is just the opposite of holding in obscurity any feature of the doctrine of justification. It is simply to preach that doctrine most fully, in all its principles and connexions; in all its grace, and all its works; in its utmost plainness and simplicity; so that whatever leads to it, whatever is contained in it, and whatever legitimately results from it, whether it be sin and condemnation, as needing an imputed righteousness; the love of God, as providing that righteousness in his only begotten Son; the blessed Redeemer, as offering up himself a sacrifice to obtain it; faith, as embracing it freely; hope, as resting upon it joyfully; the promises, as assuring

the believer perfectly ; the sacraments, as signing and sealing them effectually to those who duly receive them ; a new heart, as the essential companion of a living faith ; unreserved obedience, as the necessary expression of a new heart ; obedience springing from the love of God, in Christ ; keeping its eye of faith, for motive, strength and acceptance, upon the cross, and embracing in its walk, all departments of duty ; all this, as coming legitimately within the embrace of the full preaching of justification by faith, is the way to promote, through the effectual working of the Spirit of God upon the conscience and heart of the sinner, *his sanctification through the truth.*

We cannot preach the righteousness of Christ, for justification, with any propriety, unless, as the first thing, to show the sinner's need thereof, we preach the righteousness of the law in the condemnation of every soul that sinneth. No more can we preach the righteousness of Christ, for justification, with any justice, unless, beside its need and nature, we preach its fruits, and trace them out in all their branches, and show how they all spring out only and necessarily of a true and lively faith. Thus does the doctrine of faith embrace, in one hand, the righteousness of the law in the condemnation of the sinner, bringing him to Christ that he may be justified by faith, and in the other, that same righteousness, in the sanctification of the believer, witnessing that he is in Christ, and is justified by faith.

Does St. Paul describe the blessedness of those "who are in Christ Jesus"—witnessing that "to them there is no condemnation?" He adds immediately—"who walk not after the flesh, but after the Spirit,"

thus insisting on the essential connexion between a justifying faith and a spiritual life. Let this text be carried out by the preacher. Let him show how Christ, if ever “made unto us, of God, by imputation, *righteousness*,” must also be made unto us, by the indwelling of His Spirit, *sanctification*; both equally, though differently, necessary for final redemption;—both equally, though differently, derived from Christ, through his obedience unto death; both obtained by the same faith, at the same time; distinct in office, but, like the water and the blood from the side of the Lamb of God, inseparable; so that by the blessed union of justification and holiness, peace and purity, in all the way of the believer, he may be complete in Christ. Let the preacher dwell minutely upon the *developments*, as well as the principle, of personal sanctification. The planting of the root of faith does not supercede the necessity of training and pruning the branches of obedience. It follows not in this husbandry, any more than in any other, that if the root be good, the branches will all take, of themselves, precisely the right direction. We must copy the ministry of the Apostles in the minute tracing out of the fruits of faith in all the ways of holy living—in the affections, desires, tempers, habits, conversation, and all relative duties. To expect the *issues* of life without seeing to the indwelling of the *principle* of life, is an error only next worse to that of being content with the latter, without attending carefully to all its processes in the former. Parental care is not satisfied when the child is evidently governed by a filial love. It brings line upon line, to guide, instruct, admonish, remind, and exhort that love. So is “the

nurture and admonition" by which the minister must seek to lead out the great principle of "faith that worketh by love"—bringing the various and minute applications of that love, "seasonably to the remembrance" of the believer, holding up continually to an eye, prone to dullness, and a heart, prone to negligence, the *law*; the *precept* of holiness, "as it is in Jesus," commended by his authority, illustrated in his example, expounded in his word, enforced by his love, and fulfilled in us by the indwelling of His Spirit. If we have it not to urge, as a motive to obedience, that it will obtain or promote the sinner's justification, what matters it? We have it to urge, that without obedience, there can be neither the living faith that justifies, nor the true holiness that makes us meet for the presence of God; we have the *duty* also, as well as the necessity of unreserved obedience, to urge upon the heart and conscience, with just as much authority as if works, instead of faith, were the only way of justification; we have more; we have also the love of God in Christ, preparing for our ruined souls, his only begotten Son to be the sacrifice for our sins, and the amazing love of Christ, bringing him to be obedient unto the death of the cross for us miserable sinners. And thence, from his agony and bloody sweat, his cross and passion, springs the constraining motive to a diligent, devoted, cheerful, filial, zealous obedience, in all things.—"The love of Christ constraineth us," said Christians of old, "because we thus judge that if one died for all, then were all dead, and that he died for all, that they which live should live not unto themselves, but unto Him that died for them and rose again." Here

is love *fulfilling the law*, banishing the living unto curselves; substituting devotedness to Christ; discerning its conclusive reason, obtaining its all-powerful motive by the eye of faith which beholds the love of Christ dying for the ungodly, and thence begins immediately to *work by love*, and keep his commandments.

Such is the inseparable connection between the *faith* which looks unto Jesus and justifies the soul, through a righteousness imputed, and the *love* that equally looks unto Jesus and bears witness to the living power of that faith, and glorifies God, by a righteousness, personal and inherent, doing whatsoever he hath commanded.¹

Let the writer be allowed to conclude by directing the reader's attention to the note, which closes this work, and contains the earnest exhortation of his honoured friend, and that faithful servant of God, the present Bishop Wilson, in reference to all the evils against which this book has been written.²

¹ Bishop McIlvaine's Charge.

² "The best preventive or remedy for all these evils is the old doctrine of our Lord and Saviour Christ Jesus, fully and scripturally developed, and accompanied with that affectionate pastoral care, and that mild discipline and order, which our Protestant Episcopal Church has provided.

"Teach, then, Brethren, more determinately than ever, *the ruined and fallen state of man as the Holy Scriptures reveal it*. Unfold the unspeakable malignity of sin as committed against God—the deep, and, in a proper sense, total corruption of our nature in all its powers—our inability of ourselves to do any thing spiritually good—our moral responsibility—our guilt, demerit, ruin, condemnation, helplessness,—the inconceivable value of the soul—the nearness of eternal judgment—the everlasting duration of the miseries of a lost state. And point out the remedy for all this, with the simplicity of the inspired Apostles, in 'Repentance towards God, and faith towards our Lord Jesus Christ.'

"Teach *the atonement and satisfaction made to the Divine justice and government by the incarnation and obedience unto death of the consubstantial*

and co-equal Son of God. Clearly explain that justification is the penitent sinner's being accounted and dealt with and treated 'as righteous in God's sight by faith only in the merits of our Lord and Saviour Jesus Christ, and not for his own works and deservings;' distinguish, as Hooker did, between justification and sanctification, and boldly preach as he did, that God 'hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him.' Account this as Luther, the *Articulus stantis ant cadentis ecclesiæ*. Read again I entreat you, the incomparable treatise of that great Reformer on the epistle to the Galatians, which it seems will be once more as requisite and appropriate in our Protestant Churches now, as it was three centuries since.

"Teach also *the personality, divinity, and inward work of God the Holy Ghost, the Lord and Giver of life, in all Scriptural fidelity*, as infusing the righteousness of sanctification; as renewing man after the divine image; creating him in Christ Jesus unto good works; raising him from spiritual death, inscribing the law of God upon his heart; transforming him in the spirit of his mind; as commencing first, and then carrying on that new birth and life of holiness, which is the preparation and qualification for serving and loving God both on earth and in heaven; and in developing this, shun the fatal error of limiting, or appearing to limit, the determined commencement of all this mighty transformation to the change of state and attendant grace—important and blessed as they are—received by the infants of the faithful in the sacrament of baptism.

"Teach, again, *the indispensable necessity of good works, in all their ramifications*, as 'the fruit of faith and following after justification;' 'so that by them a lively faith may be as evidently known as a tree is discerned by the fruit.' Enter into all the details of duty as opened by our Lord in his sermon on the mount, and by the Apostles in the practical division of their epistles. Enforce the perpetual obligation of the moral law upon every human being. Explain the interior life of communion with our heavenly Father, reconciled to us in Jesus Christ; the duties of private and family prayer; of diligent study of Holy Scripture; of separation from the follies of the world, and of 'growth in grace and the knowledge of our Lord and Saviour Jesus Christ,' to the last hour of life.

"Teach, further, in connexion with all this, *the constitution of the Christian Church*, the dignity and importance of the public worship of Almighty God, the grace and efficacy of the Sacraments, the divine authority and perpetual obligation of the Lord's Day, and the duty of reasonable subjection to the order and discipline of the Church as ordained by Christ, its Divine Head. Finally instruct men to ascribe the whole of their salvation in its purchase, its offers, its application, to the merciful will and choice of God in Christ Jesus.

"Forgive my warmth, my honoured brethren. I speak as a father. The Gospel will soon slip from our hands, should this new rule of faith be for one single moment acquiesced in.

"If abuses of the weighty principles I have been referring to should arise, as they will, oppose them, I pray you, not by over-statements of the truths themselves—much less by calling in aid from a new rule of faith; but by taking into your view the whole compass and amplitude of each truth as it lies in Holy Scripture: and using it in the proportion, and for the ends, and in the spirit in which it is there revealed, with a wise and discriminating adaptation of your instructions to each passing emergency. This is theology. This is the Gospel. This is to follow our Reformers. This is to unite the inspired wisdom of St. Paul and St. James. This is to avoid all unfaithfulness to truth on the one hand, and all insidious perversions of it on the other.

"Instruct your flocks, for example, in all those texts of inspired Writ which describe or imply the entire fall and corruption of man; and also those which insist on his accountableness, and his duty to use those means to which God attaches the promises of grace; and preach on both these series of passages in order to produce, and in a manner calculated to produce, and for no other object but to produce, contrition of heart for sin, both original and actual, and earnest prayers for the aid of the Holy Ghost. Let these texts appear in your discourses, as they do in Scripture, not as abstract dogmas, but as humiliating arguments for *RULE AT ALL*. Give, then, to the witnesses and writers of each age all reasonable weight and influence, but yield not to them any part of that paramount authority which appertains only to the revealed Word of God. Use them as advisers, bow not to them as sovereigns. Honour them as attendants around the footstool, but allow them not to self-knowledge, confession, penitence, faith and heart-felt returns to God. No abuse can then arise.

"Preach justification by faith only, but that not by a dead, notional belief—a mere presumption—the faith of devils—but by a living, heart-felt, holy principle of reliance upon Christ, springing from an awakened and contrite spirit, and necessary to the consolation of the penitent's mind, when sinking under the consciousness of guilt and unworthiness. Let justification be employed in your discourses, as it is in the writings of St. Paul, as the remedy against despair, and the motive of love to God, and of filial and unreserved obedience. Thus you shut out all perversions.

"Preach the influences of the Holy Ghost—but operating in a manner not to supersede, but aid our endeavours; not to exclude, but magnify the inspired Word of God; not by sudden illapses or sensible movements, but in a way agreeable to our moral and accountable nature; not appearing in animal fervours and over-confident claims, but in the meek and solid fruits of 'all goodness, righteousness and truth.' This is wholesome doctrine.

"Preach the merciful will and election of God in Christ Jesus; but not to lead men to rush into the secrets of the Almighty, but in order to gather grounds of gratitude in the results of the Divine dispensations in providence and grace; whilst, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God."—*Bishop Wilson's Charge*, 1838.



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